

Philippe L. De Coster, B.Th., DD



Part Two of Breaking my Slave Training of a Slave

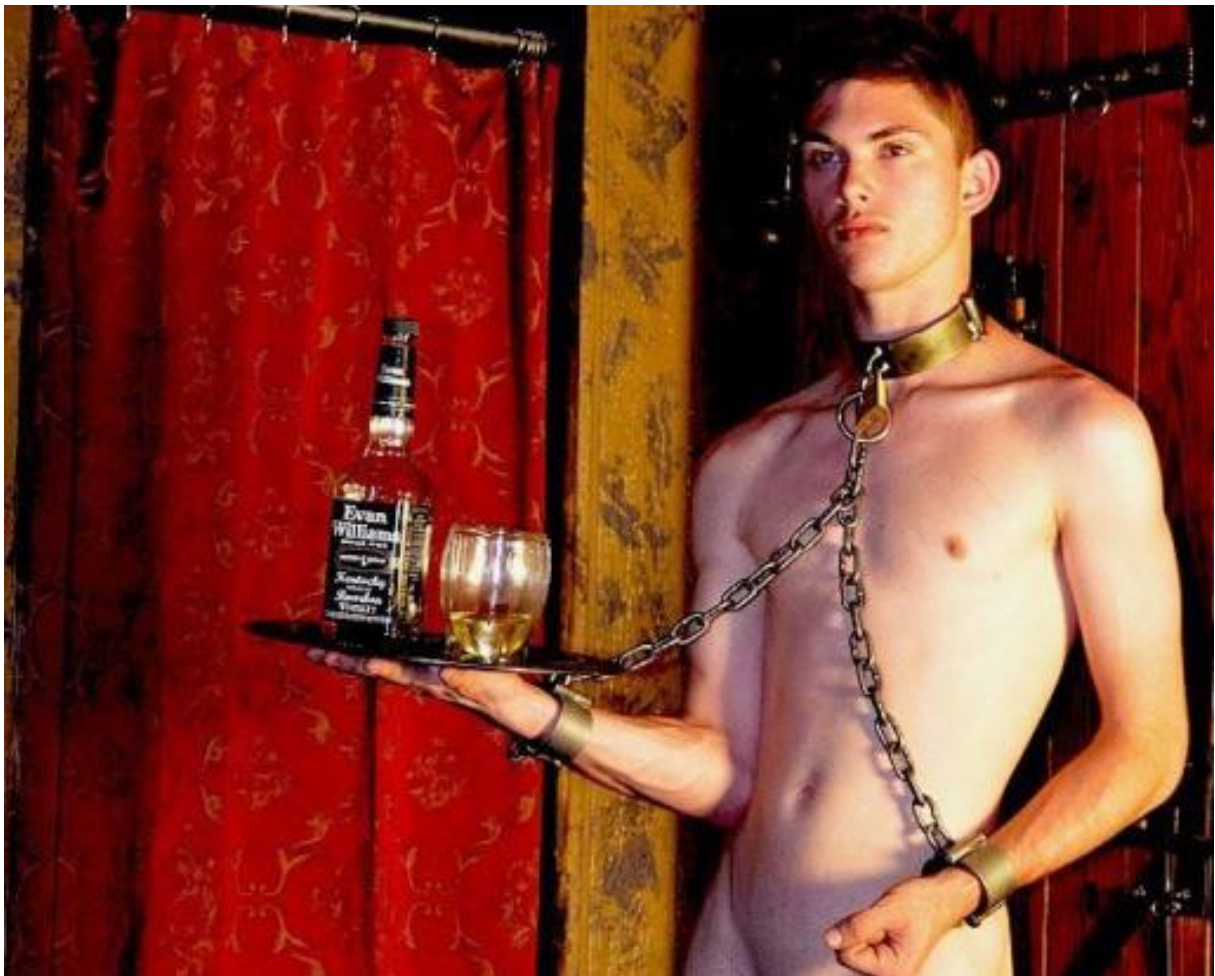
© February 2017 – Skull Press EBook Publications,
Ghent, Belgium(Non-commercial/ Free download on Internet)
Owner: Philippe De Coster (Copyright)

Training of a Slave

(Generally accepted training)

Important note at the start:

Master or Mistress is often referred to as Master, Mistress, or Dominant; and slave, as he/she/it; object (*Dominant's tool*). Let us carry on as such, and you will agree with me what a slave's own will stands for as for myself unowned.



Behavioural Training:

Teaching your slave to obey, serve and please kneeling

The goal of behavioural slave training is to establish behaviour that is consistent and reflects his or her slavery. This is agreed to training by both parties for the

purpose of becoming closer in a Master/slave relationship. It is consensual training.

Behavioural training means changing the slave's actions to serve the Master/Mistress better. It also allows a Dominant to better manage the slave. Behaviour is the seen actions of the body. A slave's behaviour must be controlled before a Dominant can rightly claim ownership of the slave. Behaviour is the way a slave visually expresses slavery. It is the way he/she serves the Dominant, be a Master or Mistress. The training prepares him or her for a future as your slave.

Consensual slave training always includes behavioural modification. A master controls when, where, and how her body is used. Falling under the huge umbrella of behavioural slave training are a slave's kneeling, orgasm control, voice training and any other actions of the body.

A slave agrees of his/her on free will to accept slave training and behavioural modification from the Dominant. This is done to establish and develop a consensual relationship.

The slave's behaviour changes by using positive reinforcing in order to encourage desired behaviours, or by punishing his/her undesired behaviours. It takes both.

This part covers how to train the slave's action to please the Dominant. To train, a Master/Mistress must be able to identify the behaviour he/she desires to correct and know the proper method of changing. The Dominant then insures the new behaviour is maintained. The trainer must understand the components of behaviour and some of the scientific methods used to change it.

You develop control of her with intense behavioural training. You will get many ideas on improving your own training program below.

A slave must feel the control of the Dominant (Master/Mistress). The sense of helplessness to control and change the behaviour is essential and fundamental to slave development. Helplessness mean that if the slave stays in the relationship he/she will obey the Dominant. The slave can leave but if he/she stays it is his will he/she will follow. This requires a well thought out plan of action. Do not play it by ear. The goal of behavioural slave training is to establish ownership of the slave's body. Behaviour modification means changing the slave's body actions to serve and, please the Master/Mistress.

Slave training, behaviour refers to the actions of the body. Closely associated with behaviour are emotions, self-image and thoughts. Thoughts control behaviour because a slave first thinks, then feels, then acts. Before the slave moves, "it" must think to cause that movement. Before "it" (slave) can move the body, the brain must send a signal to cause her movement. However, this section

focuses on actual behaviour not thinking? Here, we discuss how to control behaviour and how to change a slave's attitude with that control.

A Dominant can only truly judge a slave by what his five senses reveal to him. Try as he may, a slave owner cannot see into his slave's mind and heart. This is one thing he must be honest with the slave and accept. He cannot hear its thoughts or feel the emotions a slave feels. He can only observe its behaviour and come to a conclusion about what he sees or hears. Demonstrating proper behaviour is the best way a slave shows its state of mind to the Master/Mistress, simply Dominant.

Repeated discipline training is very useful in early behavioural slave training. Behavioural slave training not only teaches the desired behaviour that the Master demands but also helps mould her attitude. Attitude and behaviour are twin agents of change.

The slave's environment during slave training:

Controlling a slave's space, time, physical actions, privacy and relationships:

Before this behavioural training starts the slave should be allowed to read this section or be told details of what will be expected of the slave. They must be informed of all before giving their consent. The slave must freely agree to be trained by you.

Part of consensual slave training is the actual physical control of the slave's behaviour. A Master must gain control of slave: 1) space, 2) time, 3) physical actions, 4) privacy and 5) relationships with others. This is not done with force against the slave's will but by their willingness to be owned and serve. A Master can develop a much better behavioural slave training program when aware of these elements of behaviour. He can design training that focuses on each element.

The best practice is to include each area in a behavioural slave training program. Early training in each of these areas helps avoids future problems and provides a foundation for more advanced B.D.S.M. and slave training. Often many of these behavioural changes need to be practiced over and over until they become a habit for your slave element.

It is also effective to inform the slave that the Master or Mistress controls all of these areas and explain how he controls them. However, it takes more than just words; action is necessary. A Master must spend the time necessary using discipline training, practice, reinforcement and punishment in order to change her behaviour.

A side benefit of establishing rules, modes and altering behaviour is that it makes slave management much easier in the future. This becomes even more important where a master owns more than one slave.

Freedoms the Master should control in behavioural slave training:

Restricting and controlling the scope or freedom of action of the slave's body:

A. Space:

The area or space a slave is occupying should be controlled. In the early stages of slave training, control their space and where to be at all times. Restricting the slave to an area and requiring permission to go beyond that area is an example of owning the space a slave occupies. Owning the slave's space can be enhanced by caging, restricting where she eats and sleeps, and restricting the use of furniture. Bondage can also be a powerful restrictive tool for controlling space. Tying her leg or legs to a bed post at night is another example of strict control of space.

When a slave is not actively serving, place the slave in a waiting status. It may be that the slave sits at your feet or in a corner until called. The slave's body is actively control at all times by using this process. It is not efficient slave management in long-term service because it restricts the ability to do routine tasks. In addition, these methods can use this for training or punishment.

Restricted body movement in training teaches the slave to follow orders they would not otherwise follow. This is present tense training, not future oriented controlling a slave space by caging.

Controlling space can be thought of as controlling where slave's body at all times and/or placing restrictions on the distance it can be from you. There must be a reason, when slave's body is beyond the distance limits you establish for it (slave).

When a slave is not actively serving it can be placed in waiting status. It may be that you want the slave to set at your feet or in a corner until you called for her. You actively control slave's body at all times by using this process. It is not efficient slave management in long-term service because it restricts the slave's ability to do routine task. In addition, you can use this for training or punishment.

Above is an example of how you do not have to be engaged in an activity training all the time to be developing the object as a slave. You can "park" the slave and make "it" wait until the next time you need your instrument. Behavioural slave training can be at times nothing more than ordering your

object to be silent and still as it is awaiting your next order. Not doing this is a missed training opportunity to control slave's time and space.

The term "Space" includes the "personal space" of a slave. A slave has no "personal space" that is separate from the Master. For a slave the term "personal space" no longer applies. It is all the "Master's space."

B. Time – Controlling a slave's time means that you:

1. Can set times for activities and its availability for the activities.
2. Can control a period at the slave's disposal for its own use.
3. Can set or maintain the tempo, speed, or duration of time used to complete activities.

Time is no longer owned by the slave. The object learns to abide by the time schedule set and managed by the Master.

Free time is a privilege granted to the slave. Early in training the slave should be allowed little free time and should be kept busy serving the Master. A slave can be "parked," while awaiting new orders.

The slave has probably operated most of its life on own time schedule and has to adjust ways of thinking to abide by your time schedule. Establishing time schedules for activities and restricting activities object can perform without permission are also ways you can control its time.

You can also order slave do some task at the same time every day. This is effective during the period it is learning that you own her time. If slave always does a task at a particular time and place, then you can change the time or place slave does it. This reinforces your control

Sit slave on the floor and place old clock that ticks loudly beside her. You want her to be able to hear it and see the time displayed. Tell her she has to remain and watch the hands on the clock slowly move. Make him/her stay in that place, tortured by the slow movement and sound of the clock. This reinforces that you control his/her time and space.

C. Physical Actions (controlling actions of the body):

Controlling physical actions means the controlling the actual body of the slave, which include the body's:

1. Location at any time.
2. Position the body is in (Examples: kneeling, standing).
3. Then the body can change locations from one place to another.

4. Manner or style in which the body moves.
5. Sexual feeling and experiences.
6. Speech.

This involves the Master establishing his ownership of the body movements of your slave. The control of its movements and actions is a significant part of the slave's learning how to serve, obey, and please. It is necessary to establish, practice and enforce rules of behaviour for your slave. This allows a structured and consistent way of controlling your slave's behaviour.

Controlling a slave's body positions and establishing Modes and Rules of Submission:

Controlling physical actions: Includes, but is not limited to, establishing rules for actions she will take, teaching her positions, rules for PRESENTING, and modes.

This part defines how a slave conducts itself around the Dominant. It could, if you wish, include how it presents you a glass of water, stands before you, walks around the house and many other things. See slave MODES, and Rules of Submission for details on my rules, required PRESENTING and slave modes. This will give your ideas on how to establish your own.

Controlling a slave's speech:

Often a Master spends time "voice training" a slave. This usually means restricting her speech. Voice training compels a slave to speak in the pattern and inflection that you finds desirable and is befitting its position as his slave.

Controlling a slave's sexual being:

Another sub-category of controlling physical actions is controlling the sexuality or sexual being of a slave. You own its sexual being, which means you choose how, with whom, when and where it has any sexual activity. The slave has no right of sexual refusal to you. It has also no right to receive sexual pleasure without your permission.

A slave's orgasms become a privilege granted by the Master/Mistress and no longer a right it enjoys.

Orgasms are only allowed at your command. A Master usually required a slave to ask for permission before it can have an orgasm. A Master often makes his slave beg before granting its permission. After the slave is allowed to reach orgasm, it should thank the Master for allowing it.

It is not necessary that you allow a slave to have an orgasm each time you use it for your own pleasure. The slave's sexual being serves at your pleasure. Using it

for your pleasure and not allowing it to reach orgasm can be an effective training tool. It presents the slave with the task of pleasing without feeling the pleasure herself. Denial is part of training for many Masters/Mistresses.

Slave must always thank you for using its body for your pleasure including the times you denied the slave an orgasm. Its sexual being is for your pleasure. The slave should thank you for taking your pleasure by using him or her. Training techniques should be developed to reinforce and show the comprehensive range of control you have over slave's sexual energy.

Teaching your slave "fucking positions" is also a useful tool. You can establish a different word command for each position you would like him/her to be able to assume. Simply with one word command from you, slave knows what sexual position you wish it to assume so you can use its body for your pleasure. You own slave's body; teach him/her how you want to use it.

In addition, you can teach slave an automatic position that is required to assume for use sexually. If, for example, you want the slave in the middle of the night, there is not always a need for foreplay; you own the slave so you approach it or wake it up and it knows to get into the automatic position while you use him or her (it) for pleasure. You may or may not allow it to cum that it is your decision. Slave must thank you for using its body for your pleasure.

You can teach the slave to reach orgasm without being touch by just obeying your commands. This, for many, takes time to accomplish.

Two advance training techniques involves teaching your slave to cum on command and second, not allowing it a complete orgasm:

The female slave

A female will cum in waves. Before not allowing her to have a complete orgasm, you need have her count the number of waves she has during an orgasm then tell you how many she had. You probably should have her do it more than once to get an accurate estimate of the number of waves she has during a normal orgasm. If she normally has between 4 to 7 waves during a typical orgasm; then control her orgasms by cutting the number allowed in half. Allow her only 2 or 3 waves during some orgasms. This will be challenging for her to do, but with practice she will be able to accomplish it. This teaches her that you own her ability to experience and enjoy an orgasm. It is not necessary to do this all the time and is probably more effective to change-up; allow her a complete orgasm sometimes, an incomplete orgasm sometimes and no orgasm at other times. Be creatively wicked.

Teaching her to spread her legs automatically at some signal you give her is another tool. For example, if you touch her between her legs, she should automatically spread her legs wide the instant she feels this touch no matter

where she is or what time it is. Practice is necessary to ingrain this automatic response. In time, the touch will fire a signal to her mind to spread wide for you.

Setting a rule that she must wear a dress or skirt with no panties when you are in public, shows her that her cunt must be available for use at all times. By not allowing her to sit on her dress while riding in a car, you reinforce that she must make her cunt easy to reach. A slave should be available for use and not allowing her to wear underwear reinforces it.

Another common step taken by Masters involves not allowing her to play with her cunt or nipples unless you give her instructions to do so. You own her sexual being and control its use.

Control of the slave's body (both sexes) also includes controlling them:

1. Dress Code.
2. Drugs (medication).
3. Good Nutrition.
4. Exercise.
4. Recreation.
5. Privacy: Privacy includes three areas: a. Privacy of the body, b. Secrets and c. Transparency of thoughts.

Privacy of the body:

A slave has no place of seclusion from the Dominant and is always subject to his observation. Any retreat or solitude a slave is granted as a privilege by the Dominant.

Nothing is allowed to be withheld or kept private from the Dominant. The slave no longer owns his/her privacy and is allowed no private space without his/her Master's or Dominant's permission. This includes the use of the bathroom, telephone conversations, work, or sleep. Slave must learn that its days and nights are owned by the Dominant.

Forcing a slave training in the nude and requiring to open its body for inspection are also good techniques for lack of privacy training. Have a predetermined command you can give the slave that will place "it" in a position or positions to have its body inspected. Do it often in early training to instil in him/her that they will maintain the body as you wish.

In addition, forcing the slave to leave the bathroom door open at all times shows that nothing is private from the Master.

Forcing a lack of physical privacy also adds to a feeling of a lack of emotional privacy. This adds to the slave feeling of being owned.

Secrets

Privacy is more than just slave's body. Don't allow the slave to keep secrets. This can include computer passwords, reviewing the mail after slave opens it, knowledge of the finances including income, expenses and personal debts, and private personal items.

If you wish, it can include the forwarding copies of email exchanges, chat room discussions and instant message discussions to you.

Speaking the truth - no privacy - no privacy

Transparency of thoughts

One of the concepts of slavery is "transparency." This is openness related to "its" thoughts and emotions. Its behaviour is directly related to thoughts and emotions. It is essential that this information is available to the Dominant. Exploring the slave's core beliefs and feeling should be done when resistance to change occurs.

A very effective training tool is asking your slave the following question, "What are you thinking right now?"

Relationships with others (interpersonal):

Rules are established for the relationships a slave has with others and is often divided into categories such as rules for social, employment, family, and sister slaves. Restriction on or rules for sexual relationships. The control of a slave should be extended beyond just the time and relationship with her Master.

Association with others is a privilege granted by the Dominant/Master, not a right. If slave is meeting co-workers after work for an activity, you can require him/her to ask for your permission before she is allowed to attend.

I don't like to separate a slave from family, but slave should know that you control him/her access and time with them (excluding the separate category of small children, which is different). Under normal conditions, the slave is subject to your schedule. Yes, there are exceptions to this rule, remember that they are exceptions, not the norm.

You should remember that slave training does not consider a slave's behaviour as being in a vacuum from emotions, self-image and thoughts. These four cornerstones of training are interconnected with each other during training. Establishing proper behaviour and turning these ideas into habits for the slave can also improve self-image.

Changing a slave's environment

Changing the slave's environment leads to behavioural change. A change in environment to one that is conducive to slavery helps to:

1. Avoid situations that lead to unwanted behaviour.
2. Provide stimuli that prompt the desired behaviour.

This is why it is necessary to control the slave's space, time, physical actions, privacy, and relationships.

The purpose of controlling the slave's environment is to:

1. Decrease the frequency of undesirable responses. (Examples: procrastinating and "bad" habits).
2. Increase the frequency of desired responses. (Examples: doing chores and new learned submissive behaviour).
3. By changing the environment and behaviour of a slave, a corresponding change occurs in attitude. When a slave's attitude conflicts with the behaviour the Master requires, it causes a mental discomfort (conflict). This motivates the slave to change attitude or behaviour to reduce dissonance.

A Master controls the slave's behaviour: Because the slave is helpless to change behaviour, and attitude must change in order to reduce the mental conflict. The feeling of helplessness to change slave's own behaviour is essential in slave training. If "it" is told to maintain the eyes down, "it" knows that the Master controls the behaviour "it" realizes that in the long run; the slave is helpless to act in any other way than maintain eyes down. This feeling of helplessness in controlling the behaviour fosters a change in attitude.

NOTE: The term helplessness as used here in slave training means that in order to maintain its slavery or continue on the right path in its slave training and not displeasing the Dominant/Master; he/she is helpless to change behaviour. The Dominant/Master determines slave's behaviour. It means that "it" has made a decision to allow her Dominant/Master the right to make his/her behavioural choices for him/her. He has made a choice of how he wishes slave to behave. So, slave is helpless to change behaviour.

A slave makes a "Choice Decision":

"Choice decision"

Adapted from “Reality therapy” states that a slave at some point in training makes a decision to allow the Dominant/Master to own slave’s choices. In other words, slave makes a “choice decision.” When a Dominant/Master owns a slave’s choices he can choose the behaviour he desires.

A slave chooses the behaviour he/she exhibits and a slave will choose to change behaviour when:

1. Slave’s present behaviour is not getting him/her what he/she or the Dominant/ Master wants and ...
2. Slave believes that the choice of a different behaviour will get as such closer to Dominant/Master’s goal of complete ownership of slave and/or change will make “it” a more useful slave.

Behaviour modifications are geared around guiding a slave to a behaviour that increases service. Slave learns how you want him/her to act. Yes, a slave will kneel and often naked. A slave will present things such as a drink in a pre-determined way to the Dominant/Master. Slave will stay in the space he tells so. This is learn and slave makes volunteer choices as “it” grows deeper into slavery and reaches her dream of being really owned. It is accomplished by informed consent and slave’s willingness to give, not brute force or violence. Object must want to be a slave and be willing to learn new behaviour.

Behavioural changing goals in slave training:

Reinforcement and Punishment is slave training:

Behaviour slave training goals are geared toward increasing the Master’s ownership of the slave’s environment. When long-term behavioural goals are involved, the Master needs to understand more than just classical and operant conditioning.

AS IF:

Adler developed the idea of “as if” behavioural training. Research shows when using this method changes occurred faster. If a slave is made to act like a slave, he/she becomes more accustomed to it, and “it” gradually comes to accept slavery as natural. Forcing “it” to act as if “it” is a slave is a huge part of slave training. Several behaviour acts can be used for this purpose including presenting to you, slave speech, position training, and learning your rules. In short, “it” acts like a slave before being fully trained.

Demanding that a trainee act “as if” adds to his/her feeling of helplessness in controlling own behaviour. Slave is aware that acting “as if” is required of “it” and slave has no power to alter the behaviour required.

The WHY factor:

There is a weakness to just using behavioural techniques to train a slave. This weakness is that the slave's attitude, emotions, self-image and thoughts are not considered in behavioural training. Behavioural training does not ask WHY. It only relates to HOW, WHAT, WHEN and WHERE the behaviour of a slave is to change. The WHY Cognitive techniques are used with behavioural training because the WHY is also essential. This does NOT reduce the necessity or the effectiveness of behaviour training. To address deeper emotional and self-image changes; the WHY must be considered an important element in training.

Basics of behavioural training:

The best methods of modifying behaviour according to behavioural studies and what they should be used for are as follows:

1. To teach a never before performed behaviour (reinforcement: positive and negative).
2. To increase or strengthen an existing behaviour (reinforcement, contingency contract, token economy, modelling).
3. To extend an existing behaviour.
4. To a new environment (stimulus control; modelling).
5. To a new behaviour (response generalization; shaping; prompting; modelling).
6. Over time (maintenance; intermittent reinforcement; modelling).
7. To narrow an existing behaviour to limited environments (e.g., only snacking in the kitchen) (also discrimination training; modelling).
8. To reduce or eliminate the display of an existing behaviour (extinction; time-out; response cost; desensitization; reinforcement of incompatible responses; modelling; punishment).

It is often said by slaves that the best motivator is positive reinforcement. This can only be true if it is applied where it is intended to work. (Example, you can't reinforce bad behaviour.) Punishment does work best in some cases; usually this is changed an existing behaviour.

Operant conditioning and slave training:

Operant conditioning is based on four concepts for dealing with proper and bad behaviour. No one by itself is enough.

1. Positive reinforcement: – getting something pleasant, e.g. a weekly pay check or a compliment.
2. Negative reinforcement: taking away or avoiding something unpleasant, e.g. avoiding stress by not trying for a position.
3. Positive punishment: administering or receiving something unpleasant, e.g. being spanked.
4. Negative punishment: taking away or being deprived of something pleasant, e.g. being denied TV or fun activity or the car.

It may be helpful to understand reinforcements and punishments and how they apply to changing behaviour.

There are five basic processes in operant conditioning: positive and negative reinforcement strengthen behaviour; punishment, response cost, and extinction weaken behaviour.

1. Positive Reinforcement: In positive reinforcement, a positive reinforcer is added after a response and increases the frequency of the response.
2. Negative Reinforcement: In negative reinforcement, after the response the negative reinforcer is removed which increases the frequency of the response. (Note: There are two types of negative reinforcement: escape and avoidance. In general, the learner must first learn to escape before he or she learns to avoid.)
3. Response Cost: If positive reinforcement strengthens a response by adding a positive stimulus, then response cost has to weaken a behaviour by subtracting a positive stimulus. After the response the positive reinforcer is removed which weakens the frequency of the response.
4. Punishment: After a response a negative or aversive stimulus is added which weakens the frequency of the response.
5. Extinction: No longer reinforcing a previously reinforced response (using either positive or negative reinforcement) results in the weakening of the frequency of the response. The behaviour is ignored and therefore weakens over time. This is true where a reinforcer is expected for behaviour.

People will move toward new and different behaviours if they view these new and different behaviours as:

Adding new positive conditions:

1. Preserving existing positive conditions.
2. Avoiding new negative conditions.

3. Eliminating existing negative conditions.

Typically, people will shy away from new and different behaviours if they view these new and different behaviours as:

1. Adding new negative conditions.
2. Preserving existing negative conditions.
3. Avoiding new positive conditions.
4. Eliminating existing positive conditions.

Punishment works better when accompanied with reinforcement for proper behaviour:

Julian Rotter stated that behaviour modification requires more than classical or operant conditioning alone. He stated that individual differences are important in behavioural training. The individual's thoughts and emotions play a part in behavioural training. Rotter stated that behaviour is directed toward a need (goal) and behavioural potential and that expectancy, reinforcement value and psychological situations are factors that should be considered and are measurements for success.

Techniques and Methods for behavioural change:

Some techniques used for behavioural change in slave training are:

1. **Behaviour-Rehearsal:** Forced to act in appropriate way – as a slave.
2. **Modelling:** Modelling the example of other slaves.
3. **Non-reinforcement:** Not rewarding bad behaviour.
4. **Positive Reinforcement:** Rewarding good behaviour.
5. **Punishment:** Punishing for bad behaviour after discussing and admitting bad behaviour.
6. **Discipline Training:** Practice correct behaviour and observe and make corrections.
7. **Slave Rules:** Guidelines for behaviour.
8. **Recording and Self-Monitoring:** Journal entries to record good and bad behaviour.
9. **Stimulus Control:** Removing stimulus of bad behavior.
10. **Communication Training:** Learning to communicate deep thoughts and feelings. Being open.
11. **Social Skills Development:** Practicing skills in public and private.

12.**Contracts:** To change behaviour, including desired change, rewards and punishment.

13.**Token Economy:** Involves token gained by proper behaviour and after a certain number is earned a reward is received. Coins can also be removed for bad behaviour.

Push/pull Theory and behavioural slave training

This is a brief look at the push/pull theory. It describes the internal struggle a slave goes through in the process of accepting changes during training.

Accepting the overall goal of the Master to train “it” as a slave does not mean that no resistance to the actual training will be encountered. Slave feels a resistance to some changes.

Slavery means the giving of personal freedoms to a Master and agreeing to allow a Master to make choices for the slave. Slave gives Master many of freedoms “it” once enjoyed and controlled. Loss of these valued freedoms can foster resistance.

Slave feels a push/pull. Slave feels two opposing motivation forces. Often, the slave not only feels an internal Push to achieve the goals established by the Dominant/Master but also a pull by an internal force to resist change and maintain old behaviours and attitude (status quo). Therefore, change only occurs when the motivation to serve, obey and please overrides the pulling motivation to maintain the status quo. The need to change must be stronger than the pull. Your job is to make the push strong and pull weaker or at least do not let it grow.

When the push force is greater or equal to the pull force there is no change. For behaviours to change the forces preserving status quo must be changed.

Behavioural change occurs by:

1. Increasing the motivation force for change.
2. By weakening the force to maintain status quo.
3. Or a combination of both.

Change occurs in a three-step process. useful concept in slave training:

1. The first step is unfreezing. This is a critical first step in the change process. Unfreezing is encouraging the slave to discard old behaviour by shaking up the equilibrium state that maintains status quo. This is accomplished by eliminating rewards and showing that the old behaviour has no value to her slavery. By unfreezing the slave accepts that change

needs to occur. The slave surrenders by allowing the boundaries for their status quo to be opened in preparation for change.

2. The second step is the process of moving. In the moving state, new attitudes, values, and behaviours are substituted for old ones. This is accomplished by providing rationale for change, goals, motivation and training to develop skills.
3. The third step is refreezing. This is where the new attitude, values, and behaviour are established as the new status quo. This is accomplished by rewarding and institutionalizing the new.

Force and Helplessness.

The use of the words “Force” and “helpless” in slave training are often misunderstood by those that don’t read the entire site or have aversions to those words. Plus after reading it I can see how it might be misunderstood too. “Force” means that the slave is forced by an internal drive to obey an order of the master. If “it” is given an order to kneel then slave has no choice but to kneel if slave obeys my command. To be a slave it must make a choice to kneel. Therefore, it is forced to kneel to obey. Yes, ” there are many other options slave could make but only kneeling causes “it” to obey. That is the “force” I am referring to here.

“Helpless” means much the same. Every action in life is made by choices but if “it” behaves as a slave “it” is helpless but to make one choice and that choice is to obey the orders given slave. How can object be a slave if “it” does not obey therefore “it” is helpless to be a slave and not obey. That does not mean other options can’t be made by the slave but to be a slave “it” must obey Master’s order. Slave is given orders or rules and to obey “it” must comply.

The “force” is an internal force. The “helplessness” is about the slave seeing that “it” needs to behave as a slave and that means to follow the commands given, and not own choices for behaviour. He makes the decisions and “it” just follows. Slave makes a choice yes, but it is a choice to obey no matter what and that in effect makes slave helpless to take any other action for what is directed to “it” by the master.

These terms or any other terms do not imply directly or indirectly that non-consensual slavery is a part of the traditional BDSM. It is not now or ever. You don’t take anyone that does not want to consent and force slavery or make them helpless with external force. I added this because some might think that it would be okay. It is not. Slave, has its freewill, and consents. It is never about forcing beyond what slave consents to in the relationship. Slave chooses with each order given to consent or not.

Slavery means slave choses to follow the orders and rules given by the master and they override other possible choices. Slave is helpless, cannot disobey, or “it” is out. Only by stepping out of the role of slave does give up him or her the internal helplessness to obey or the feeling of being forced to comply.

A slave’s emotions and sensations

The emotional slave:

The slave’s emotional response to slave training (emotions and sensations) is one of the four key areas of the traditional BDSM. And slave training rules. As in all aspects we are discussing consensual change. This is simple, slave must be happy to be your slave for it to work. Therefore, slave must accept that this is what “it” wants in personal life and consent to slavery of it on free will.

The ability to display a full range of emotions indicates a high social interest. The emotional reactions of a slave girl can aid or detract from her training and development. A slave should strive to become free of defensive and deceptive emotions. A master needs to focus on aligning emotions and sensations to her new slavery. Emotional reactions to slave training are to be expected and can be managed.

In slave training and a today’s BDSM lifestyle relationship, in general, a slave’s emotional reaction to slave training (emotions and sensations) in an essential element. The way a slave, obeys, serves, and pleases the Master is directly affected by emotions. A Master must be continually aware during intense training of his slave emotional response to slave training.

A slave trainees emotional reactions are a window into slave’s thinking. If you get a negative reaction then you may need to examine the thinking behind it. During training a master should pay close attention to anger and anxiety to insure slave is in a state of mind that enables learning. Anger, anxiety, fear or negative reactions can cause you to stop and explain what and why you are doing a training step or to alter the training. If the trainee is emotionally happy slave learns better and faster and is a better slave.

In this light, force against slave’s will and its emotional reaction on the trainee is a pointless method of training. Abuse creates negative thought which in return creates negative emotions. Besides the fact that abuse is illegal, in my opinion it would do more harm than good in training an object as a slave. You want a slave that wants to be your slave. Abuse does not make a slave want slavery.

If slave seems unwilling to complete a training step you believe should be completed before becoming your slave then you need to take the time and energy to understand its objection. You then address the objection (thinking and emotions) with reason.

Emotions and motivation, emotional reaction to slave training

Emotions constitute the primary motivational system of humans. Each of the primary emotions (joy, interest, surprise, fear, anger, distress, contempt, disgust, and shame) supply their own unique kind of motivating information (Tomkins' theory of affect described by Magai and Hunziker (1993, p. 261).

Emotions are a significant part of everyone's inner lives. They range from primitive reflexes independent of thoughts to a complex cognitive assessment of the current situation. Thus, emotions determine if we are happy or unhappy. They can be reflex actions based on past learning or well thought out.

Prior learned core thoughts about events cause the emotional reaction we feel. What we think (perceives and value) about an event causes the corresponding emotional response to it.

Think – Feel – React in that order:

Humans first think, then they feel, then they act. Normally, what we think about an event is based upon past experiences related to like or similar events.

The thought is dividing into two parts before we apply an emotion to it. First we perceive it, and then we value the information. After that, we apply an emotion based upon this perception and value. Therefore, deep roots past life experiences as well as current events create the emotional reactions to slave training. It is more than just reacting to current slave training.

Emotional reaction to slave training and how it's expressed:

Below is listed several ways that emotions are expressed (emotional reactions in slave training):

Act on feelings:

Crying when sad, communicate (in body language) slave's interest when attracted to someone. (These same behaviours—shouting, crying and attracting—influence her feelings too.)

Physiological reactions when feeling something:

Blushing when embarrassed, having high blood pressure when anxious, sexual arousal when attracted. Actually psychologists do not yet know whether arousal precedes, accompanies, or follows an emotional reaction (Weiner, 1980).

Suppress the feelings and deny being upset or angry:

Quite often people who deny their emotions think they are healthy and well adjusted, but they tend to have high blood pressure, high heart rates, an immune

deficiency, high incidences of cancer (Temoshok, 1992), difficulty sleeping, and lots of aches and pains.

Change the situation:

Shout out orders like a drill sergeant when things go wrong or become charming to attract and influence someone. Note: yelling “shut up” at someone implies, but doesn’t directly express your feeling, “I’m angry at you.”

One feeling to deny or conceal another: criticism may hide attraction, crying may occur when she is mad, love may hide scared dependency or she may have one feeling in response to another feeling.

Blame others rather than assuming responsibility for your own feelings:

“You are a selfish, mean person” instead of “I feel very hurt,” “You are a lazy slob” instead of “I feel furious when you are so sloppy,” “You are arrogant” instead of “I’m afraid you will not like me.” Remember, each person is responsible for their own feelings. No one else is responsible. In general, no one can make a person feel any way; it is usually your choice (although some emotions are impossible to control—like a startle reaction or grief following the loss of a loved one). In short, you can change how you feel about an event.

A slave may not be aware of the actual nature of her emotions, but they can still have an effect on her life and training. Slave may have subconscious emotional reactions to slave training that are unaware to “it”.

Share your feelings with others. This involves many skills: self-disclosure, “I” statements, social skills, assertiveness, self-confidence, etc. Telling your story, as in therapy, self-help groups, or with friends, is usually healthy (as long as you share your emotions and do not just stick to the objective facts and as long as the listeners are supportive).

Use your feelings as a barometer of your relationships with others and your self-acceptance. Negative, unwanted feelings are a sign that something needs to be changed.

Goal of emotional training for a slave:

The major goal in emotional training is to align thought and emotions that will project a positive self-image of the slavery and provide motivation for proper behaviour. A side product of changing emotions is an emotional reaction to slave training.

Emotional privacy of a slave:

Emotional privacy should not be allowed. A slave's emotional reactions or moods can never be private from the Master, and "it" has no right of privacy related to inner feelings. During training, it is often necessary that emotions be changed to reflect slavery. A slave should be asked often what "it" is feeling in order for him/her to become accustomed to revealing feelings to the Master. Often knowing the slaves feelings, is a huge aid in training.

A feeling of helplessness in hiding emotions from her Master is necessary. A Master must explain the importance of never being able to hide emotions and sensation. A slave should know that "it" has to be completely open to discussing its emotions with the Master, and reveals its feelings and thoughts to the Master more than to the closest friend "it" has ever known.

This openness in revealing emotions are often more difficult for the slave than behavioural modifications. People have private thoughts and fantasies that provide a view of their inner private logic. The thoughts must be shared with your Master. A slave has no privacy from its Master. Sharing is mandatory.

Note: Not normally considered a part of behavioural or cognitive techniques is the effect of the subconscious mind on emotions. Behavioural and cognitive theories deal with only the conscious processes. Hypnosis, if properly understood and administered, can deal with underlying past issues buried in the subconscious mind. Regression techniques are used for this purpose. This, at times, can be a key area that must be explored for more rapid and efficient changes of emotions and core thinking.

Techniques for altering slave emotions in slave training:

Anger-Expression (this technique can be expanded to other areas besides anger) -explaining feelings of resistance or reactance.

Anxiety-Management Training – think about and bring on unwanted feelings, then concentrate on reducing the feeling.

Hypnosis – direct suggestions and regression.

Feeling-Identification and analysis – Clarification of feelings by interpretations or open discussion (hypnosis can also be used)

Positive reinforcement – praise, recognition and encouragement. Success at completing goals. Some emotions that should be addressed are anger, envy, jealousy, and sadness.

A slave's sensations during training:

1. Emotions and sensations in slave training bdsm lifestyle

2. Emotions and sensations is slave training

Sensations are what the body feels with the five senses: touch, taste, smell, sight, and hearing. Being aware of the sensations displayed by your slave can lead to insight into her emotions. Sensations are often the body's reaction to emotions and can be generated in the form of pain, nervousness or headaches.

The Master may find it advisable to give his slave sensations training. He would do this to increase particular sensations or allow him to control them with commands.

Examples of techniques used to control or change sensations:

Focusing – examining thoughts and feelings; then expressing them.

Hypnosis or Self-Hypnosis – to reduce stress Relaxation training

Sensation focus training – Increasing sexual sensation feelings by focusing and following her Master's instructions.

Threshold training – training to hold orgasms

Sensations that should be addressed are headaches, tension and being unable to relax.

Creating a Positive Self-Image for your slave:

1. Slave training goals and motivations - slave girl with arms bound - bdsm
2. Image by China Hamilton
3. A slave having a positive self-image is key to successful consensual slave training and her mental health.

A slave's existence is gaged by his/her self-image. Goals and striving to complete them are mainly based upon high self-image. With low self-image, there is less drive and less striving to reach happiness. A low self-image is what all of us strives to overcome. Therefore the training must be consensual. No relationship will last with one partner trying to cause the other party to have a low self-image.

A positive self-image provides energy to the relationship. It gives motivation power. A slave with high self-image tends to accept greater and more meaningful goals. They view higher goals as a challenge to complete not a burden. They are more likely to become the slave you need and want.

Slaves with a lower self-image seek the comfort of familiarity and less demanding purposes. Coping with training improves with better self-images. What a slave gets from life depends on how he/she views.

First, before you can create a positive self-image for your slave you must have and display a positive self-image yourself. You must know yourself and be comfortable in your own skin. What you feel can be sensed easily by your slave.

A person can have a negative self-image based upon a private logic that involves faulty thinking. A Master during early slave training must make efforts to understand the current state of a slave self-image and if necessary establish methods to develop a more positive self-image.

Yes, we are a group of individuals with dominant and submissive desires looking for a partner. But that alone may not be enough if the trainee is severely affected by prior abuse or other low self-image problems. Often a master must overcome past negative self-images in a slave caused by abuse (physical or mental) suffered at the hands of others. she can't be a good slave suffering from mistrust of her master. You can't be a good master if you don't in some way guide her out of a low self-image. This may mean you first seek the help of a professional in the field of psychology to deal with the issues. Self-image is one of the four major areas in the B.E.S.T. slave training concept. All are based on being safe, sane and consensual as clearly defined in the BDSM lifestyle.

Private logic and slave training:

Private logic is a person's unique evaluation of self, others, and the world, (personal environment) and what is required by you of them and what is required of them by you. It is a self-philosophy that one's entire lifestyle is based upon. Private logic is based upon convictions which are not usually in awareness. Both the subconscious and the conscious are included in our private logic.

Private logic determines the type of lifestyle we live.

Conflicts arise when private logic does not agree with social aspects of our lives. A slave must feel in harmony with the environment in order to be successfully serving the Master in a long-term relationship. Their Master must challenge the private logic of his slave if there is a conflict. See, slave training is not always fun and games. Slave training can involve probing the inner mind and developing positive attitudes.

A slave must have a positive self-image in slavery. A positive self-image that displays acceptance of his/her slavery frees them to expand own world and have a feeling of belonging and joy.

Fundamental beliefs are the basis of self-image: Often self-image will greatly affect the emotions expressed by an event. Responses often change the same event depending on the growth of self-image. One can become emotional over

an event and still have no great internal turmoil, if you have a positive self-image.

A positive self-image occurs when a slave's fundamental beliefs are to accept and enjoy the learned behaviours required to serve, obey and please her Master. Slave is at peace in slavery and it feels natural. The slave develops a sense of belonging to the Master. The slave has learned to let go of negative ideas and feelings about being the property of another and feeling connected to the Master through slavery. Slave has experienced the restrictions of slavery and they have become part of "its" being. Slave sees that "it" pleases the Master by service and accepts that a slave is judged by his/her service. Slave is owned but does not own and knows his/her happiness lies in this. Slave is the property of the Master. This is all part of slave training.

One of the keys to developing a slave's positive self-image is his/her lack of privacy in hiding thoughts and emotions from the Master. Not allowing behavioural privacy and explaining what is expected of slave and reinforcing "it" for revealing inner thoughts and feels are the best methods for developing openness.

Examples of methods used to control or change imagery during slave training:

1. Hypnosis.
2. Rewards and encouragement.
3. Discussions.
4. Ego strengthening.
5. Positive imagery: The picturing of a positive image in your mind or picturing acting correctly.
6. Goal rehearsal and coping skills: Practicing the goals that are set by the Master.

Probably the single best method of improving self-image in a slave is telling him/her/it when it is pleasing you with their behaviour. Positive reinforcement is a huge part of slave training. It builds self-image if during slave training you tell them when all is doing well.

If slave is a natural submissive more than likely slave will want to please you. If so, use that to your advantage and tell slave when it makes you happy.

A slave can have a set of unrealistic benchmarks for what "it" believes is a positive self-image. This could include money, possessions, and other things that are valued in current culture. Satisfaction and pride can come from social interest and a connectedness with the Master. The willingness to serve, obey

and please for the benefit of the Master can provide not only life-long self-esteem, but earn a slave the esteem and appreciation of the Master. This must be done by slave's own freewill in order to last a lifetime. Enslavement is by own will to serve you not your force.

Often the root of what constitutes the slave's self-esteem needs to be examined. Challenging the slave's thoughts about "itself" and encouragement are important.

Below is a list of common types of thoughts that a Master may wish to keep in mind as he improves his slave's self-image. A negative self-image is based upon thoughts that affect slave's emotions.

Positive Thought to change self-image from positive self-image reading to understand how it applies in slave training:

1. Avoid Extremes:

Correct the internal voice that thinks in extreme, especially when it is negative. Example: ("I always make mistakes)" No one "always" does anything.

2. Top thinking negative thoughts:

Sometimes putting a stop on negative thinking is as easy as that. The next time you start giving yourself an internal browbeating, tell yourself to "stop it!" If you saw a person yelling insults at another person, you would probably tell them to stop. Why do you accept that behaviour from yourself?

3. Accentuate the positive:

Instead of focusing on what you think are your negative qualities, accentuate your strengths and assets.

4. Accept flaws and being human:

All people have flaws and make mistakes. They've forgiven themselves; so can you.

5. Accept imperfections:

Perfection is a high goal to aim for — you don't need to start there or even end there. Allow yourself to make mistakes and then forgive yourself. Try laughing instead of criticizing.

6. Don't bully yourself!

"Should have, could have, would have..." Try not to constantly second guess yourself, criticize yourself for what you "should" have done better, or expect too much from yourself.

7. Replace criticism with encouragement:

Instead of nagging or focusing on the negative (in yourself and others), replace your criticism with encouragement. Give constructive criticism.

8. Don't feel guilty about things beyond your control:

You are not to blame every time something goes wrong or someone has a problem. Apologizing for things and accepting blame can be a positive quality, if you are in the wrong and if you learn and move on. But you shouldn't feel responsible for all problems or assume you are to blame whenever someone is upset.

9. Don't feel responsible for everything:

Just as everything is not your fault, not everything is your responsibility. It's okay to be helpful, but don't feel the need to be all things (and do all things) for all people.

10. Do feel responsible for your feelings:

You create your own feelings and make your own decisions. People and events may have an effect on your emotions, but they can't dictate them.

11. Treat yourself kindly:

People often feel more comfortable treating themselves in ways they wouldn't consider treating others. Do you criticize yourself with terms like "stupid" "ugly" or "loser"? Would you use those terms to describe a friend?

12. Give yourself a break:

You don't need to be all things to all people or please everyone. Give yourself permission to decide you're doing the best you can.

13. Look at the brighter side of things:

You can choose how to interpret comments and events, so try for the more positive interpretations.

14. Forgive and forget:

Try not to hang on to painful memories and bad feelings – this is a sure-fire way to encourage negative thoughts.

15. Focus on what you CAN do, not what you can't:

Don't give away your freedom to "I can't." There are far more choices with "I can." If you hit a roadblock, don't say "I can't go on until this block ends..." say "What can I do from where I'm sitting now?"

Change thoughts (core believes) to accept slavery:

Thoughts can govern a slave's behaviour:

They represent insights, philosophies, ideas, opinions, self-talk and judgments that constitute one's fundamental values, attitudes, and beliefs. Thoughts are more than the normal thinking we do all the time in our conscious mind. Thoughts often spring from learned attitudes that are deep within our subconscious mind. Life experiences have forged our beliefs, and these beliefs must be identified to effect permanent change. Thoughts in the context of this essay mean both conscious and subconscious ideas and beliefs that influence the slave's emotions and behaviour.

"We are what we think. All that we are arises with our thoughts. With our thoughts, we make the world."

-The Buddha -

Life is ruled by Thoughts therefore key to slave training:

Changing fundamental beliefs (thinking) to mould a slave to serve a Master. Thoughts are one of four basic areas of slave training and like all the others are based on safe, sane, and consensual practices clearly defined in the BDSM lifestyle. This is consensual slavery not forced slavery.

The aim of slave training is to change a slave's fundamental beliefs. To establish slavery as a fundamental part of "its" being and make disobedience an unacceptable option for the slave. After the slave accepts slavery, the focus changes to developing him/her into a slave that serves, obeys and pleases the Master. This may mean replacing some of her attitudes.

A slaves thoughts are changed by communication, reason, logic, and explaining your position as her master. Thinking is not changed by force, it is changed the way she views something. If she views kneeling before you as negative it will never be a positive step in training. Therefore why she feels bad about kneeling needs to be addressed. If her desire is to be a slave, then most negative feeling can be overcome with communication.

A slave has no privacy of thoughts (transparency):

No privacy of thoughts can be tolerated by a slave in training. A slave should be trained to be open (often called transparency) to discussing its beliefs and private logic and feelings. Explaining what is expected of the and positive reinforcement is the best methods of getting a slave to become open. It is a Master's duty to insure that his slave understands that in order for him/her to be properly trained; slave is helpless in keeping his/her private thoughts and feelings to themselves. Questions that are asked by the Master must be answered from slaves deepest feelings and thoughts. Only by doing so is change possible.

Faulty Cognitions and why it happens:

Communication with the Master is his way of discovering faulty thinking about BDSM, slavery and hundred other issues during her development. Holding in feeling has no place in slavery. As a slave, he/she grants the Master access to inner thoughts. Practice is often needed to develop this skill.

Faulty thinking has to be recognized and challenged by the Master. Often a slave is unaware of these faulty cognitions until uncovered, discussed and challenged.

Basic Mistakes:

Utilizing the “basic mistakes” of Adler, the “irrational beliefs” of Ellis (1973), and the “cognitive deficiencies” of Beck (1970), Kern et al. (1978) compiled the following list of faulty cognitions:

1. **Casual Interference:** Making an unjustifiable jump in logic by drawing a conclusion from evidence that is either insufficient or actually contrary to the conclusion reached.
2. **Blow-up:** Tending to exaggerate or magnify the meaning of an event out of proportion to the actual situation; generating a general rule from a single incident: “I made a mess of my relationship with Ellen. I guess you could consider me a real social bust.”
3. **All-or-Nothing Thinking:** Thinking in extremes; allowing only two possibilities – good or bad, right or wrong, always or never. “People never have a good time with me.”
4. **Responsibility Projection:** Failing to assume responsibility for one’s emotional state “This course is causing me to have a nervous breakdown!” or for one’s personal worth. “If my parents had only made me study in high school, I’d have been able to qualify for college.”
5. **Perfectionist Thinking:** Making idealistic demands on oneself. “I made a D on that test; I’m so stupid!”
6. **Value-Tainted Thinking:** Couching a statement in such terms as “good,” “bad,” “worthless,” “should,” “ought,” or “must.” “I must get into medical school or I won’t be able to look my father in the eyes.”
7. **Self-Depreciation:** Focusing on punitive self-statements rather than task orientation. “I hate myself for not being able to break this habit.”

Correcting Faulty Thinking as part of slave training:

Once a slave discovers the illogical aspect of his/her thinking, slave generally is motivated to make changes in her personal private logic that will render it more

functional. According to Kern et al. (1978, pp. 21-22), the correction of self-defeating, private logic includes the following steps:

1. Asking the slave to describe only the facts of the actual situation that gave rise to an expression of the faulty thinking “I made a 78 on my math test ” and to omit the self-defeating statement “...and I know I’m just going to flunk out of college”. In this way, the reality of the situation is separated from the individual’s personal conclusion.
2. Asking the slave to generate alternative explanations for the situation that triggered the illogical conclusion. The student making the 78 on the composition exam could have concluded, “I made a high C when I’m used to making A’s, and this discrepancy is disappointing. I guess I’ll just have to study much harder if I am to meet my expectations.”
3. The slave is told to avoid being the direct object or the subject of a passive verb. In the case of responsibility projection, the personal statement is to be reconstructed in such a way that the slave becomes the subject of an active verb. For example, the statement “My roommate makes me so mad when she doesn’t hang up her clothes ” could become: “When my roommate doesn’t hang up her clothes, I become very angry because I’m telling myself that she should meet my expectations and something’s wrong with me since I can’t get her to do better. Clearly, my roommate is not doing it to me – “I’m doing it to myself!”
4. Asking the slave to design a positive course of action based on the more reasonable of her alternative explanations. This technique is used to assist slaves to recognize the poor fit between many of her fictions and reality and to practice a more responsible kind of self-talk.

Incorrect behaviour on the part of your slave is always associated with incorrect thoughts or a lack of attention to correct behaviour. At times, the best long term correction of undesirable behaviour is to explore the thought process that took place while the incorrect action was occurring.

Some of the best questions to ask are:

1. “What are you thinking, right now?”
2. “Where is the evidence that what you think about yourself is true?”
3. “Is your being upset helping you?”

Methods of changing incorrect behaviour using logic:

A. Hypnosis:

Often views that are long held can be more effectively addressed by using of hypnosis. It helps explore the causes of beliefs and bring them to the surface.

Once on the surface they can be discussed. The beliefs can then be addressed using hypnosis techniques. Hypnosis can also be used to help in reinforcing new beliefs, relaxation and stress release. Hypnosis is not a mind control method.

B. “Choice Decision”:

Choice decision is an adaptation of reality therapy and choice therapy taken from: Reality Therapy In Action by W. Glaser, M.D, (2000), HarperCollins Publishers, New York, NY.

A slave at some point in training, makes a decision to allow Master to own slave’s choices. In other words, slave makes a “choice decision.” He then has the authority to make choices in her life that changes her behaviour.

Part of “choice decision” assumes that a slave will choose to change “its” behaviour when:

1. Slave’s present behaviour is not getting what Master wants of him/her because pleasing Master is important to a slave.
2. When slave believes that the choice of a different behaviour will get closer to the goals set by the Master.

The primary step in reaching a “choice decision” is for a slave to come to terms with and learn to accept that he/she is a slave. Part of this acceptance of slavery is that her choices in life now belong to the Master. Slave’s only choice becomes obeying the Master. A slave still has influence on the decisions made by the Master and advice and wisdom may be sought by him, but in the final analysis, it is his decision that a slave will follow.

Changing and reinforcing the slaves thinking:

Changing and or reinforcing the slaves thinking about slavery is more important than teaching to kneel correctly. Full acceptance of slavery can only be achieved by recognition of it on a cognitive level. We first think, then we feel, then we act. Acceptance on a cognitive level may involve exploring subconscious thoughts and emotions.

Examples of methods used to change or strengthen the cognitive processes:

1. Reading Assignments: Lifestyle books and publications or web sites.
2. Correcting Misconceptions: Bring to service any mistaken attitudes.
3. Self-Instruction Training: Journal entries or preparing instructions for reaching a goal.
4. Modelling others in the lifestyle.

5. Thought Blocking: Teaching a slave to identify thoughts and method of blocking unwanted thoughts.
6. Writing Essays and Research of Subjects.
7. Hypnosis.
8. Slave Contract: Indirectly as a direction to go.
9. Keeping a Journal: Positive progress and negative thoughts and actions.
10. Discussion (Questions and answers).
11. Rewards for Positive Ideas and Thoughts.
12. Disputing Negative Thoughts.
13. Teaching: Unconditional acceptance of slavery.
14. Encouragement and Punishment.
15. **Ellis' A-B-C-D-E Paradigm.

** REBT (Rational Emotive Behaviour Therapy) was developed by Dr. Albert Ellis and detailed in his many publications of which several are still available. A. Ellis & R. Grieger (Eds) Handbook of Rational-Emotive Therapy, Springer, (1977). Newer books authored in whole or part by Dr. Ellis and others are also good sources of information on RET or REBT.

History of Rational Emotive Behaviour Therapy

As a young man, Ellis found himself longing for companionship yet experienced a severe fear of talking to women.

In order to tackle his fear, Ellis decided to perform an experiment. For a month, he visited a nearby park and forced himself to talk to 100 different women. Over time, Ellis found that his fear of speaking to women had diminished considerably. Ellis later explained that this experience served as a basis for developing his approach to therapy, combining behavioural strategies with assessing underlying thoughts and emotions.

Ellis had trained as a clinical psychologist. As he treated patients, he became increasingly dissatisfied with the results offered by the traditional psychoanalytic approach to therapy that he was using at the time. He noted that while his patients were able to become aware of their underlying problems, their behaviour did not necessarily change as a result.

By the 1950s, Ellis had started experimenting with other types of psychotherapy and was heavily influenced by philosophers and psychologists including Karen Horney and Alfred Adler as well as the work of behavioural therapists.

Ellis's goal was to develop what he viewed as an action-oriented approach to psychotherapy designed to produce results by helping clients manage their emotions, cognitions, and behaviours.

According to Ellis, "people are not disturbed by things but rather by their view of things." The fundamental assertion of rational emotive behaviour therapy (REBT) is that the way people feel is largely influenced by how they think.

When people hold irrational beliefs about themselves or the world, problems can result. Because of this, the goal of REBT is to help people alter illogical beliefs and negative thinking patterns in order to overcome psychological problems and mental distress.

Rational emotive behaviour therapy was one of the very first types of cognitive therapies. Ellis first began developing REBT during the early 1950s and initially called his approach rational therapy. In 1959, the technique was redubbed rational emotive therapy and later rechristened rational emotive behaviour therapy in 1992. Ellis continued to work on REBT until his death in 2007.

The ABC Model

Ellis suggested that people mistakenly blame external events for unhappiness. He argued, however, that it is our *interpretation* of these events that truly lies at the heart of our psychological distress. To explain this process, Ellis developed what he referred to as the ABC Model:

- **A – Activating Event:** Something happens in the environment around you.
- **B – Beliefs:** You hold a belief about the event or situation.
- **C – Consequence:** You have an emotional response to your belief.

The Basic Steps in Rational Emotive Behaviour Therapy

1. Identifying the underlying irrational thought patterns and beliefs.

The very first step in the process is to identify the irrational thoughts, feelings, and beliefs that lead to psychological distress. In many cases, these irrational beliefs are reflected as absolutes, as in "I must," "I should," or "I cannot." According to Ellis, some of the most common irrational beliefs include:

- Feeling excessively upset over other people's mistakes or misconduct.
- Believing that you must be 100 percent competent and successful in everything to be valued and worthwhile.
- Believing that you will be happier if you avoid life's difficulties or challenges.

- Feeling that you have no control over your own happiness; that your contentment and joy are dependent upon external forces.

By holding such unyielding beliefs, it becomes almost impossible to respond to situations in a psychologically healthy way. Possessing such rigid expectations of ourselves and others only leads to disappointment, recrimination, regret, and anxiety.

2. Challenging the irrational beliefs.

Once these underlying feelings have been identified, the next step is to challenge these mistaken beliefs. In order to do this, the therapist must dispute these beliefs using very direct and even confrontational methods. Ellis suggested that rather than simply being warm and supportive, the therapist needs to be blunt, honest, and logical in order to push people toward changing their thoughts and behaviours.

3. Gaining Insight and Recognizing Irrational Thought Patterns

As you might imagine, REBT can be a daunting process for the client. Facing irrational thought patterns can be difficult, especially because accepting these beliefs as unhealthy is far from easy. Once the client has identified the problematic beliefs, the process of actually changing these thoughts can be even more challenging.

While it is perfectly normal to feel upset when you make a mistake, the goal of rational emotive behaviour therapy is to help people respond rationally to such situations. When faced with this type of situation in the future, the emotionally healthy response would be to realize that while it would be wonderful to be perfect and never make mistakes, it is not realistic to expect success in every endeavour. You made a mistake, but that's okay because everyone makes mistakes sometimes. All you can do is learn from the situation and move on.

It is also important to recognize that while rational emotive behaviour therapy utilizes cognitive strategies to help clients, it also focuses on emotions and behaviours as well. In addition to identifying and disputing irrational beliefs, therapists and clients also work together to target the emotional responses that accompany problematic thoughts. Clients are also encouraged to change unwanted behaviours using such things as meditation, journaling, and guided imagery.

REBT can be effective in the treatment of a range of psychological disorders including anxiety and phobias as well as specific behaviours such as severe shyness and excessive approval-seeking.

Notes

We assume that a Master not only looks at all the areas at once; he also looks at each slave as a separate individual to be trained. He is constantly determining proper training techniques that take into account as:

1. Current behaviour.
2. Self-image.
3. Emotional state.
4. Emotional reactions.
5. Present thought process.
6. Conscious and subconscious events that have led to the current thought process.

Open and honest communication is of critical importance in this process:

16. Then, he determines what behavioural, emotional, and cognitive steps that are needed in slave's training in order to reach his goal. He then develops training techniques for each area. These steps are geared to change each area or only the areas that need attention.
17. BDSM is designed around much more than just behavioural modification. However, behavioural training can't be ignored with any trainee. Often acting "as if" during training is a way of reinforcing the total training and, over time, the "as if" becomes reality. During the training process, the Master establishes his ownership of the slave's space, privacy, time, physical actions, and interpersonal relationships.
18. BDSM assumes that each trainee, at some point, makes a "choice decision." By that I mean, assuming that each slave will at some point in training decide to allow the Master the authority to make choices for slave. Slave decides that the choices now belong to the Master and the choice is to obey.
19. This "choice decision" is not reached with most slaves by behavioural modification alone. It requires a change in the slave's private logic. Private logic is the way we see ourselves, others, and life and is our personal philosophy that our lifestyle is based on. It is our "inter most" beliefs that affect higher level thinking, emotions and behaviour. Private logic is not changed by behavioural modification alone.
20. A trainee becomes a slave when, in private logic, slave becomes Master's property, owned by him, serving and pleasing him. Slave lifestyle includes a personal philosophy of being owned by Master.

21. BDSM in reality, provides no new method of training that has not been used by some Masters for a long time. It merely provides a systematic way of looking at what we already do. In each training event that occurs, the Master can use BDSM techniques to determine what direction that training will take.
22. I don't assume that BDSM communities are the only method of slave training. In fact, two other methods are discussed within; Actualization Theory and Social Learning Theory. I also don't believe that it is necessary for every Master to reduce a training style to paper, but I do think he should have an overall concept of what he intends to accomplish and how to accomplish it. I also don't believe that all slave training is the best theory for every Master. There are many views and theories related to personality and training in the field of psychology. A Master should find a view that closely reflects his own personal beliefs. Each theory has its own unique way of expressing life, personality, training and psychology.

Slave training makes the following assumption:

23. Humans are social beings and want to "fit in" a social setting. A human's primary motivation is belonging. A Master/slave relationship is a social relationship and establishing a feeling of belonging is critical for successful training.
24. Our private logic (fundamental beliefs) determines the way we see ourselves and it also determines the lifestyle we live. Therefore, a slave's private logic is a necessary element of training. Slave becomes his slave when she accepts that she is owned by her Master and it becomes part of her lifestyle.
25. All behaviour is goal directed. Therefore, goals need to be established in slave training. In addition, motivation to accomplish the goals cannot be ignored.
26. Training is a re-education and reorientation process. A slave is trained and moulded to fit his/her Master's needs.
27. Individuals are striving for significance and superiority. All striving is motivated by attempts to compensate for feelings of inferiority. (Accepting defeat and inferiority feeling can have negative effects) In other words, goals are set in order to improve the future and we are motivated to reach goals that make us better than we are at the present.
28. Slave training can only be successful if the slave accepts the goals that are designed by Master for personal development and he/she is motivated to become a slave that is pleasing to him.

29.A submissive becomes a slave when “it” makes a “choice decision” to allow Master to make choices for slave and his/her choice becomes obeying. Therefore, one of the major goals in slave training is to reach a point where slave makes this “choice decision.”

30.A slave’s behaviour, emotions, self-image and thoughts are all considered areas where training may be necessary.

Who is the slave Training designed for:

31.This is a training program for a Master/slave relationship, not a Dominant/submissive relationship. It is assumed that training will result in the slave granting freedom of choice to Master. This is different than a Dominant/submissive relationship where the submissive retains his/her choices or sets the limits of slave’s submission. If the relationship is a Dominant/submissive relationship, this training style would be of little value.

32.I am NOT implying that a Dominant/submissive relationship is “bad” or undesirable. It’s a matter of personal choice as to which type relationship the two parties want. There is no right or wrong relationship style and nothing written within this website is intended to imply otherwise. However the focus of this website is on a Master/slave relationship.

Slave’s Questionnaire and Checklist

This pre-training Questionnaire and BDSM checklist for a slave provided is a go-by for a Master to read and prepare his own.

This is a slave training questionnaire and bdsm lifestyle checklist for anyone you are considering for training as a slave whether boy or girl.

The slave training questionnaire is as follows:

Questionnaire for consideration as a slave apprentice.

This may be the most detailed questionnaire you have ever completed about yourself. However in a Master/slave relationship, complete openness is required in order for it to be successful.

The potential slave agrees to answer all questions with total honesty and as much soul searching as she is able. This is required in regards to each and every question.

The basis of the relationship with your potential Master and your own growth as His slave demands total honesty and relaxed, focused attention to all details requested. Copy and paste this form, answer the questions and then send to me via e-mail within four days to the Master of your choice. The spacing of this

questionnaire does not determine the length of your answers. If you are unable to wholeheartedly give this your focused attention, DO NOT ANSWER.

A questionnaire expected to be returned via e-mail within four (4) days:

Date completed:

Name:

Contact telephone number and time you normally can be reached:

Email addresses:

Yahoo IM: (for instance)

Other means of contact:

Age:

Where you live:

Part One of slave training questionnaire: General overview and Information

1. How many years of experience do you have?
2. How long have you known of your interest in bdsm?
3. What is your sexual orientation?
 - (a) Heterosexual exclusively
 - (b) Bisexual
 - (c) Homosexual
 - (d) Bi-Curious
 - (e) Open to training controlled by my Master?
4. What kind of relationship are you presently able to provide to a Master?
 - (a) Long term, live in
 - (b) Offline, meeting often
 - (c) Offline, meeting occasionally
 - (d) Online and offline, meeting often
 - (e) Online and offline, meeting occasionally
 - (f) Online only
 - (g) Not sure yet

5. Main interest

- (a) Sensual and physical
- (b) Psychosexual and mental
- (c) Both equally
- (d) Serving your Master

6. Are you... (rate each from 1=lowest to 10=highest) if explanation is necessary do so.

- (a) Sadistic _____
- (b) Masochistic _____
- (c) Dominant _____
- (d) Submissive _____
- (e) Switch _____

7. Your level of interest in bondage:

- (a) Total helplessness
- (b) Light bondage
- (c) Not my favourite thing
- (d) Outside my limit
- (e) Never tried it

8. Pain (what you are, or what you're looking for)

- (a) Pain slut
- (b) Whipping, caning, paddling
- (c) Light paddling, sensual whipping, no marks
- (d) Not interested

Part two of slave training questionnaire: Detailed questions

All answers are expected to elaborate on the subject matter in question.

(1) Word answers are to be given. All answers shall be a minimum of one full sentence.

- (a) I seek and require the guidance of a Master to....?
(What being a slave is going to do for you?)

(b) I seek and require the guidance of a Master because....?

(Why do you have the need for a Master?)

(c) How important is the fulfilment of these needs to you?

(d) I seek to provide my Master with....?

(Psychologically, emotionally, and sexually.)

(2) My concept/definition of 'submission' is....?

(3) My concept/definition of 'servitude' is....?

(4) My concept/definition of "commitment" is....?

(5) My favourite sexual fantasy is....?

(6) Describe the following areas that you have endured and how you would like your limits expanded within each situation.

(a) Tit torture

(b) Ass play

(c) Bondage scenes

(d) Whipping scenes

(7) Describe one area not mentioned you have endured and how you would like your limits of such expanded.

(8) In what area(s) do you require concentrated training?

(9) Are you willing to accept the idea of being trained as the property of your Master?

(10) Describe how you will serve your Master in his absence.

(11) The following two questions deal with your current and initial preferences. These two questions may be answered with either a "Yes, Sir!" or a "No, Sir!" as long as you elaborate upon them with a minimum of one full sentence:

Do you prefer your Master to be:

Rough, tough, and stubborn?

Firm, stern, yet considerate?

Something else? What?

Do you prefer to:

- Be commanded and ordered about?

- Be given a set rules to obey?
- Know the reason for some commands/orders?
- Have no say in your training and use?
- Have input in your training and use?

(12) Tell me of your sexual energy ?

- (a) I like sex anytime I can get it with multi-partners.
- (b) I like sex, but there are other things that are just as important to me.
- (c) I like it about three times a week.
- (d) Once a week .
- (e) I can live without Sex. It is a low priority in my life. Serving is more important.
- (f) I like sex, however I like it in my relationship, outside of a relationship I can live without it.

13. Comments. (on any area(s) not covered by the questionnaire that you feel are relevant in your case that have not been addressed.)

14. What are your known “hard limits” that you would like to maintain?

This is a detailed part of the slave training questionnaire:

- Prepare a detailed description of your former training. Start at the beginning and take it Master by Master.
- Describe the type of training you received and types of scenes you had.
- Explain any problems with the relationships.
- How long you were trained and what the major thing you learned from each.
- What you liked and did not like about previous training experiences.
- Describe how you were rewarded and punished.
- In addition describe any experience you have had as a switch.

Part Three of slave training questionnaire: Experience Level and Interests

Your potential Master does not necessarily engage in any of the following-described conduct. However, it is essential that you provide scrupulously accurate answers so I can realistically assess your qualifications as well as

whether I need to address other issues in your personality besides your desire to serve.

For each item, you need to provide two answers:

For experience, write YES or NO next to each item to indicate if you have ever DONE that activity. For willingness, indicate for each item how you feel about DOING that activity by rating it on a scale of NO or 0 to 5 (“?” means you don’t understand what the item is attempting to describe. NO means you will NOT do that item under any circumstances (a hard limit).

NO means basically a hard limit and that you have absolutely no desire to do this.

0 (zero) indicates you have utterly no desire to do that activity and don’t like doing it (in fact, may loath it) and would ordinarily object to doing it, but you would permit the Master to do it if it they really wanted it. (sometimes called a “soft limit”).

1. Means you don’t want to do or like to do this activity, but wouldn’t object if it was asked of you.
2. Means you are willing to do this activity, but it has no special appeal for you.
3. Means you usually like doing this activity, at least on an irregular/occasional basis.
4. Means you like doing this activity, and would like to experience it on a regular basis.
5. Means the activity is a wild turn-on for you and you would like it as often as possible.

Note any additional information or nuances which might be important for your Master to know in the margin to the right.

BDSM check LIST

Abrasion :

Anal sex (top) :

Anal sex (bottom) :

If so, ever without condoms?:

Anal plugs (small) :

Anal plugs (large) :

Anal plug (public, under clothes):

Animal roles :
Arm and leg sleeves (arm binders) :
Asphyxiation :
Ass licking (giving):
Ass licking (receiving):
Bathroom use control :
Beating (soft) :
Beating (hard) :
Bestiality (k9):
Bestiality -other:
Blindfolds :
Being bitten :
Ben wa balls or kegel balls:

If yes how long did you wear?

Breath control :
Branding :
Boot worship :
Bondage (light) :
Bondage (heavy) :
Bondage (multi-day) :
Bondage (public, under clothing) :
Brown showers (scat) :
Cages (locked inside of) :
Caning :
Catheterization :
Cattle prod or stun gun (electrical toy) :
Cells/Closets (locked inside of) :
Chains :

Chastity belts :

Clothespins :

If you have had them used where?:

Cock sucking:

Do you swallow?:

Collars (worn in private) :

Collars (worn in public) :

Cuffs (leather) :

Cuffs (metal) :

Diapers (wearing) :

Denied privacy:

Describe the denial:

Douches as part of play:

Double Penetration (anal and cunt):

Dildos :

Eating Cunt:

Electricity :

Enemas (for cleansing) :

Enemas (retention/punishment) :

Enforced chastity :

Erotic dance (for audience):

Erotic dance (private) :

Examinations (physical) :

Exercise (forced/required) :

Exhibitionism :

Eye contact restrictions :

Face slapping :

Fantasy rape :

Fear (being scared) :

Fisting (anal) :
Flame (fire play) play :
Foot worship :
Forced masturbation :
Forced nudity (private) :
Forced nudity (around others) :
Forced servitude :
Full head hoods :
Gags (cloth) :
Gags (inflatable) :
Gags (phallic) :
Gags (rubber) :
Gags (tape) :
Gas masks :
Given away to another Master (temp) :
Servicing another Master upon command:
Golden showers :
Hairbrush spankings :
Hair pulling :
Hand jobs (giving) :
Harnessing (leather and or rope) :
Homage with tongue (non-sexual) :
Hoods :
Hot Creams (Ben-Gay) on genitals:
Hot oils (on genitals) :
Hot waxing :
Housework (doing) :
Human puppy dog :
Humiliation :

Ice cubes :

If you have experienced, where?: (nips, ass)

Immobilization :

If so, how?

Interrogations :

Lactation training:

Lactation (milking tits):

If you have explained procedure:

Leather clothing :

Leather restraints :

Licking (non-sexual) :

Lingerie (wearing) :

Manacles and Irons :

Massage (giving) :

Massage (receiving) :

Medical scenes :

Modeming for erotic photos :

Photographing training sessions with your Master:

Mouth bits :

Multi-partners:

Mummification :

Needle Play:

Nipple clamps :

Nipple rings (piercing):

Nipple play/"torture" :

If a type not listed then explain:

Nipple weights :

Obeying verbal commands such as "kneel", "stand" or "present."

Oral/anal play (rimming):

Over-the-knee spanking :

Orgasm denial :

Orgasm control :

Outdoor scenes :

Outdoor sex :

Pain (severe) :

Pain (mild) :

Piercing (temporary, play-pierce):

Piercing (permanent) :

Prison scenes :

Punching:

If yes to punching, explain

Punishment Scene :

If yes, describe the scene play

Pussy torture:

Describe torture:

Restrictive rules on behaviour :

Rubber/latex clothing :

Rope body harness :

Role playing:

Saran wrapping :

Sensory deprivation :

Serving as ashtray :

Serving as furniture :

Serving as a maid :

Serving as toilet (urine) :

Serving orally (sexual) :

Serving other Masters (supervised) :

Serving other Masters (unsupervised):

Serving others as sex slave:
Shaving (body hair) :
Shaving (head hair) :
Slave positions training:
Sleep deprivation :
Spandex clothing :
Spanking :
Speech restrictions (when, what) :
Spitting :
Spreader bars :
Stocks :
Straight jackets :
Strapping (full body beating) :
Strap-on dildo receiving:
Strap-on dildo giving:
Suspension (upright) :
Suspension (inverted) :
Suspension (horizontal) :
Supplying new partners for Master :
Swallowing semen :
Swallowing urine: yours?; others?
Swapping (with one other couple) :
Tattoos:
TENS Unit (electrical toy) :
Tickling :
Uniforms :
Verbal humiliation :
Vibrator on genitals :
Violet Wand (electrical toy) :

Voyeurism (watching others) :

Video (watching others) :

Video (recordings of you) :

Waxing (hair removal) :

Whipping :

Wooden paddles :

Wrestling :

Willingness quick-key

Don't understand this item?

Psychology: Willingness to Change

Disciplines = Change = Management = Readiness for change = Willingness to Change (Also, Understanding | Accepting | Desire)

Willingness to change is a measure of the cognitive and emotional buy-in to the change. It can be broken down into three stages: Understanding, accepting and desire.

Understanding reasons for change

The first stage is largely cognitive, where people understand that there are good reasons for change and that it is not just some management whim.

This may occur as a slow dawning of truth or as a sudden realization. At some point the truth sinks in and may be accompanied by an initial emotional response, often negative and possibly based in the fear of losing position, power and so on. This can trigger responses such as the Kobler-Ross cycle, Fight-or-Flight or other coping.

Presenting the reasons for change may involve explaining the diagnosis that led to the conclusion of the needed change. It can help also if this is accompanied by an emotional appeal that demonstrates leadership concern and which moves people towards acceptance.

Accepting necessity for change

Understanding is not enough. In order to reach a full willingness, the realization of the needed change must reach a cognitive and emotional acceptance that the change must take place.

Acceptance may also be a short phase, particularly where the person sees the change in a positive light, typically where they will personally gain in some way.

Mostly, however, gaining acceptance is a difficult and often lengthy process. It may well need the completion of internal psychological stages, such as the Kobler-Ross cycle, where initial resistance to change is exhausted or overcome and the person finally accepts that change is inevitable. In such cases a process of facilitation can be helpful to develop acceptance.

Desire to engage in change

For the willingness to really bite, the acceptance must be transformed into a real desire to get going with the change. The internal motivation of individuals may vary, for example being:

- A real excitement and passion to create a new future.
- A curious interest to see what transpires.
- A passive desire just to get it over and done with.

Depending on the desire and passion, roles for engagement in change may be used to both tap and enhance individual motivations. Sometimes only when people are actually doing things for the change do their motivations finally align. A carefully staged set of actions can help this by getting people going (perhaps even with appropriate use of some ideas from conversion).

No desire, don't like, will permit if special to Dom (a soft limit).

1. Don't want to do, but will.
2. Willing to do, but has no special appeal.
3. Usually LIKE doing, on an occasional basis.
4. LIKE doing, would like it on a regular basis.
5. WILD TURN-ON, would like it as often as possible.

What you think is your best physical feature:

What you think is your worst physical feature:

Do you have problems controlling your temper:

Do you have any tattoos or piercing?

What has been your most intense scene involving SM/BD?

Part Four of slave training questionnaire: The slave's Background

Health issues

Do you smoke?

Do you drink?

How often:

Amount:

Do you use drugs?

Prescription:

Other drugs:

Have you been in a drug abuse program?

Have you been diagnosed with mental problems?

Describe:

Do you have any disabilities (visible or invisible)?

Describe:

Do you wear contact lenses?

Do you have any special dietary needs or restrictions?

Are you allergic to dogs, cats, or other?

Do you have any sexually transmitted diseases?

Are you subject to any form of loss of consciousness or seizures?

Do you have panic attacks or phobias?

Do you now or have you suffered from depression?

What was your last illness that resulted in hospitalization and when?

List your sex toys below and tell me the ones used most often.

Domestic skills:

Describe your abilities in domestic service such as cooking, cleaning, General House work.

Other skills

Describe your abilities at

Massage

Dancing

Computer skills

Bookkeeping

Financial record keeping

Other skills:

Sex toys and bdsm toys and equipment inventory:

List sex toys you own and bdsm toys.

List and describe any bdsm equipment and furniture.

Relationships

Current marital status:

Have you been married before: if yes, very short summary of details:

Have you ever been unfaithful to your lover or Master?

Describe:

Is there any reason why you would not be able to commit hundred percent?

(past, present or future reason)

Have you ever intentionally made your sex partner or MASTER mad?

If so why:

Circumstances, frequency and preference:

What is the most you have ever cum in a 24 hour time period? Describe circumstances.

How often do you masturbate and what methods do you use?

Do you freely admit when you have done something wrong and are you prepared for the punishment?

Describe:

Have you violated any law in the past two years?

Have you been arrested?

Describe:

How do you characterize your housekeeping abilities?:

Describe your culinary abilities:

Do you have any strongly felt political beliefs? If so, describe.

When other people meet you and get to know you, what do you think is the MOST important thing about you that they like about you?

What is your worst habit, i.e., is there anything you do which you wish you could stop doing?

Overall, what do you think makes you the sort of person other people want to be around?

What personality trait of yours do you think your friends like the least?

Title of the last motion picture you saw:

What are your musical tastes?

What is your current employment?

What is your source of income?

How long?

Describe your hobbies:

Describe what social activities you regularly engage in:

Describe your abilities when it comes to handling your personal finances:

What are your thoughts about obeying a Master's orders? Are there any situations in which you think you would hesitate to follow your Master's orders?

Do you feel that any current or prior religious beliefs will cause your personal conflict in slave training and obedience?

In what areas would you not be willing to defer to your Master's orders? Specifically, control of a slave involves control of her mind. Are there any portions of your thoughts which would be off limits to your Master.

Explain.

Are you willing to enter into an ownership agreement if the chemistry is right? If so, what rights would you, as a slave insist on being part of such a contract?

Are you willing to sign a pre-contract or training agreement that details the direction of your training?

What is your biggest fears about undergoing slave training?

What do you look forward to the most about undergoing slave training?

Do you have problems reaching orgasm?

Are you able to relocate to become a 24/7 slave?

Does the fact that Rebecca (my slave for over 10 years) will have some supervisory authority during your training cause you problems? If so why?

Have you ever submitted to a female?

One final question: Suppose your MASTER does something which strikes you as being absolutely stupid, irresponsible, or asinine, i.e., something that makes

you realize that your Master has flaws. How do you believe you would handle this? How do you think it might affect your ability to be submissive to your MASTER?

Contract

Slave contract and training agreement

The major purpose of a slave contract is to define the goals and set standards expected of a slave and establish the responsibilities of the Master. A slave contract is not a legally binding contract, but it is a symbolic representation of the commitment for both Master and slave. Within the BDSM community the slave contract is considered an important document and should only be approached if both Master and slave are serious and committed to the future. A slave contract is to be entered into with the informed consent of both parties.

The slave contract reflects what is expected in the re-education and re-socialization of the slave. Generally slave contracts are more detailed during earlier stages of training than if rewritten in later stages. The details in earlier slave contracts help guide both Master and slave in the right direction.

Slave Contracts don't define how a slave is to act all the time, but instead provide general concepts. It often refers to rules and guidelines that will be set by the Master that are independent of the contract. The slave contract is a permanent document that does not change much over time; however rules and guidelines may change. A slave contract is a future oriented document. The intent of the slave contract is to explain what is expected of both Master and slave in the future. The freedoms given to her Master should be clearly defined in the slave contract and understood by the slave. There is no reason not to freely discuss the slave contract with a trainee before both sign the document.

Be Real

A slave contract must be realistic to have any real value to the parties. There are many examples of contracts on the internet so read several and prepare your own based upon your lifestyle.

Each party entering a relationship has expectations and desires. Make sure the contract meets as much as possible the desires of both parties. Make sure you want to own or be a slave before considering signing the contract. Have a realistic view.

Simplicity of contract

When you first do a contract you may make it very complex and cover many issues in great detail. I admit I did that in my early contracts. The truth is you can use a very general slave contract. You will find you need a living breathing

document that grows with you. Many find a general contract works better than a detailed one. I agree.

Some Basic Elements to Consider when preparing a slave contract

Below are a few quick check lists of common elements in a slave contract. These elements may be very detailed or general. This is not an all-inclusive list.

1. **Names of Parties** involved and their role in the relationship along with titles such as “Master” and “slave”.
2. **Period of slave’s service:** Beginning of contract terms (period of service). Maybe lifelong.
3. **Conditions of slavery:** Domination and submission extent and rules and duties. Punishment.
4. **Limitations to Master’s authority:** Any limits and or safe words and how they are applied. Example would be to not do bodily harm or destroy Mother/daughter relationship. Slave rights for free time and periods of open communication.
5. **Terminating Contract:** How and who can terminate the relationship and why it can be ended. If proper the period of time the contract covers before being renewed or cancelled. Method of renewing contract.
6. **Oath and Signatures of Parties and witnesses:** Oath of parties to obey, signing that they agree. Witnesses to signing and date signed.

Sample slave contracts

Slave contract 1

Slave contract serves as reminder that the slave is owned property of the Master. The slave contract serves as a reminder to the slave of the freedoms “it” has delivered to her Master. It is also a reminder to the Master of his responsibilities to his slave.

An actual slave contract is not shown here. It would be a waste of space since there are so many examples on the internet. They range from play or scene contracts to slave contracts.

The major consideration of a slave before signing the contract is to make sure slave is willing and able to abide by the conditions, restrictions and loss of freedoms before signing. The signing of a contract cannot be a forced act. It is a consensual document and must be clearly understood. Before the actual signing of the contract is the right time to ask questions and get answers.

Sample Consensual “Slavery” Contract

Author Unknown

NOTE: It should go without saying that a “slave contract” such as this is not legally binding. Documents such as these are intended only to provide a fantasy environment for extended role-playing.

1.0.0 Slave’s Role:

The slave agrees to submit completely to the Master in all ways. There are no boundaries of place, time, or situation in which the slave may wilfully refuse to obey the directive of the Master without risking punishment, except in situations where the slave’s veto (see section 1.0.1) applies. The slave also agrees that, once entered into the Slavery Contract, their body belongs to their Master, to be used as seen fit, within the guidelines defined herein. All of the slave’s possessions likewise belong to the Master, including all assets, finances, and material goods, to do with as they see fit. The slave agrees to please the Master to the best of their ability, in that they now exist solely for the pleasure of said Master.

1.0.1 Slave’s Veto:

The slave, where appropriate, holds veto power over any command given by the Master, at which time they may rightfully refuse to obey that command. This power may only be invoked under the following circumstances, or where agreed by both Master and slave:

Where said command conflicts with any existing laws and may lead to fines, arrest, or prosecution of the slave.

Where said command may cause extreme damage to slave’s life, such as losing their job, causing family stress, etc.

Where said command may cause permanent bodily harm (see 4.0.0) to the slave.

Where said command may cause psychological trauma to the slave, such as a rape scene for a slave that has been raped in the past.

2.0.0 Master’s Role:

The Master accepts the responsibility of the slave’s body and worldly possessions, to do with as they see fit, under the provisions determined in this contract. The Master agrees to care for the slave, to arrange for the safety and well-being of the slave, as long as they own the slave. The Master also accepts the commitment to treat the slave properly, to train the slave, punish the slave, love the slave, and use the slave as they see fit.

3.0.0 Punishment:

The slave agrees to accept any punishment the Master decides to inflict, whether earned or not.

3.0.1 Rules of Punishment:

Punishment of the slave is subject to certain rules designed to protect the slave from intentional abuse or permanent bodily harm (see 4.0.0). Punishment must not incur permanent bodily harm, or the following forms of abuse:

1. Blood may not be drawn at any time. Punishment must stop immediately if blood is drawn.
2. Burning the body.
3. Drastic loss of circulation.
4. Causing internal bleeding.
5. Loss of consciousness.
6. Withholding of any necessary materials, such as food, water, or sunlight for extended periods of time.

4.0.0 Permanent Bodily Harm:

Since the body of the slave now belongs to the Master, it is the Master's responsibility to protect that body from permanent bodily harm. Should the slave ever come to permanent bodily harm during the course of punishment or in any other slavery related activity, whether by intention or accident, it will be grounds for immediate termination of this contract, should the slave so desire. Permanent bodily harm shall be determined as:

1. Death.
2. Any damage that involves loss of mobility or function, including broken bones.
3. Any permanent marks on the skin, including scars, burns, or tattoos, unless accepted by the slave.
4. Any loss of hair, unless accepted by the slave.
5. Any piercing of the flesh which leaves a permanent hole, unless accepted by the slave.
6. Any diseases that could result in any of the above results, including sexually transmitted diseases.

5.0.0 Others:

The slave may not seek any other Master or lover or relate to others in any sexual or submissive way without the Master's permission. To do so will be considered a breach of contract, and will result in extreme punishment. The Master may accept other slaves or lovers, but must consider the slave's emotional response to such actions and act accordingly. Under no circumstance should the Master allow such actions to unbalance the slave emotionally, or allow such actions to result in ignoring the slave.

The Master may give the slave to other Masters, provided the rules of this contract are upheld. In such a situation, the master will inform the new master of the provisions stated herein, and any breach by the new Master will be considered a breach by the Master as well, subject to all rules stated in this contract.

6.0.0 Secrecy:

All physical evidence of the slavery will be kept in total secrecy, except where both Master and slave agree. Any violation of this clause shall be cause to terminate this contract, should the injured party wish it. The materials and physical evidence shall be kept under lock and key in a place acceptable to both parties.

7.0.0 Alteration of Contract:

This contract may not be altered, except when both master and slave agree. If the contract is altered, the new contract shall be printed and signed, and then the old contract must be destroyed.

8.0.0 Termination of Contract:

This contract may be terminated at any time by the Master, but never by the slave, except under special conditions explained within this contract. Upon termination, all physical evidence of the slavery, including this contract, will be destroyed, and all materials and belongings shall belong to the Master, to be shared or kept as they see fit. The slave, owning nothing and having agreed to give up all worldly possessions and body to the Master, shall once again own their body, but nothing else, unless the Master decides to give back their possessions.

9.0.0 Slave's Signature:

I have read and fully understand this contract in its entirety. I agree to give everything I own to my Master, and further accept their claim of ownership over my physical body. I understand that I will be commanded and trained and punished as a slave, and I promise to be true and to fulfil the pleasures and

desires of my Master to the best of my abilities. I understand that I cannot withdraw from this contract except as stated in this contract.

Signature:_____

9.0.1 Master's Signature:

I have read and fully understand this contract in its entirety. I agree to accept this slave as my property, body and possessions, and to care for them to the best of my ability. I shall provide for their security and well-being and command them, train them, and punish them as a slave. I understand the responsibility implicit in this arrangement, and agree that no harm shall come to the slave as long as they are mine. I further understand that I can withdraw from this contract at any time.

Signature:_____

Sample slave Contract II:

I, _____, with a free mind and an open heart; do request of _____ that He accept the submission of my will unto His and to take me into His care and guidance, that W/we may grow together in love, trust and mutual respect. The satisfaction of His wants, desires, and whims are consistent with my desire as a submissive to be found pleasing to Him. To that end, I offer Him use of my time, talents, and abilities. Further, I ask, in sincere humility, that, as my Master, He accept the keeping of my body for the fulfilment and enhancement of O/our sexual, spiritual, emotional, and intellectual needs. To achieve this, He may have unfettered use of my body any time, any place, in front of anyone; to keep or to give away, as He will determine.

I ask that He guide me in any sexual, sensual, or scene-related behaviour, both together with, and separate from Him, in such a way as to further my growth as a person.

I request of _____, as my Master, that he use the power vested in His role; to mould and shape me; assisting me to grow in strength, character, confidence, and being, and that He continue to help me to develop my artistic and intellectual abilities.

In return, I agree:

1. To obey His commands to the best of my ability.
2. To strive to overcome feelings of guilt or shame, and all inhibitions that interfere with my capability to serve Him and limit my growth as His submissive.

3. To maintain honest and open communication.
4. To reveal my thoughts, feelings, and desires without hesitation or embarrassment.
5. To inform Him of wants and perceived needs, recognizing that He is the sole judge of whether or how these shall be satisfied.
6. To strive toward maintenance of a positive self-image and development of realistic expectations and goals.
7. To work with Him to become a happy and self-fulfilled individual.
8. To work against negative aspects of my ego and my insecurities that would interfere with advancement of these aims.

My surrender as a submissive is done with the knowledge that nothing asked of me will demean me as a person, and will in no way diminish my own responsibilities toward making utmost use of my potential. In recognition of my family obligations, nothing will be required of me that will in any way damage or harm my children, nor interfere with the performance of my duties as mother and as wife.

This I, _____, do entreat, with lucidity and the realization of what this means, both stated and implied, in the conviction that this offer will be understood in the spirit of faith, caring, esteem and devotion in which it is given.

Should either of U/us find that our aspirations are not being well served by this agreement, find this commitment too burdensome, or for any other reason wish to cancel, E/either may do so by verbal notification to the O/other, in keeping with the consensual nature of this agreement. W/we both understand that cancellation means a cessation of the control stated and implied within this agreement, not a termination of O/our relationship as friends and lovers. Upon cancellation, each of U/us agrees to offer to the other H/his or her reasons and to assess our new needs and situation openly and lovingly.

This agreement shall serve as the basis for an extension of O/our relationship, committed to in the spirit of loving and consensual dominance and submission with the intention of furthering self-awareness and exploration, promoting health and happiness, and improving both O/our lives.

I offer my consent to submission to _____ under the terms stated above on this the _____ day of _____ in the year _____.

Signature of Submissive.

I offer my acceptance of submission by _____
under the terms stated above on this the _____ day of _____ in
the year _____.

Signature of Dominant.

Pre-slavery training agreement:

Agreement of Service while training to be a slave.

I, _____, with a free mind and will; respectfully request
that _____ accept my submission of will in order to train
me to be his slave. i accept his guidance in my quest to be his property in the
future. i recognize and accept that i will be trained to satisfaction of the
Dominant's wants, desires, and whims. I will allow him to mould my thinking to
better serve, obey and please him. I agree to offer my time, talents, and abilities
to be used as he wishes to achieve that end. I beg that he care of my body while
he enhances my ability to serve him sexually, spiritually, emotionally, and
intellectually.

I ask to be guided into slavery. To be taught his rules. I beg that he command
my behaviour, emotions, self-image and thoughts to make me better property in
his service.

I freely give my body to use for my growth but that submission is granted
voluntarily.

I request of _____, as my Dominant, to use the power
vested in this role; to mould and shape me; assisting me to grow in strength,
character, confidence, and being. I beg you to shape me into your slave, to hold
me accountable and move me forward into slavery.

In return, I agree:

To obey given commands to the best of my ability.

To strive to overcome feelings of guilt or shame, and all inhibitions that interfere
with my capability to serve, and limit my growth as a submissive.

To maintain honest and open communication.

To give up privacy of body and mind.

To strive to reveal my thoughts, feelings, and desires without hesitation or
embarrassment.

To inform clearly, of wants and perceived needs, recognizing, that the Dominant may choose to decide whether or how these shall be satisfied. To strive toward maintenance of a positive self-image and development of realistic expectations and goals.

To work in this agreement become a happy and self-fulfilled individual. To work against negative aspects of my ego and my insecurities that would interfere with advancement

From this point on add your own detail.....

As W/we enter into this agreement in good faith with good intent and We/we agree that i will be given audience on a regular basis with permission to speak freely at designated intervals, and those words to be regarded without judgment or penalty. It is also known that the Dominant may postpone the audience to a later time in the near future if it is not a good time for him to conduct such audience.

This agreement i, _____, do entreat, with lucidity and the realization of what this means, both stated and implied. i do so in the conviction that this offer will be understood in the spirit of faith, caring, and esteem in which it is given.

Until a formal slave agreement is reached either of us may cancel the agreement if one of use finds they are not well served by it, find this commitment too burdensome, or for any other reason wish to cancel it. Either of us may do so by written notification presented to the other party in keeping with the consensual nature of this agreement.

W/we both understand that cancellation means a cessation of the control stated and implied within this agreement, not a termination of our relationship as friends. Upon cancellation, each of us agrees to offer reasons it was cancelled.

This agreement shall serve as the basis for an extension of our relationship into a Master/slave relationship. This being our first exploration, we agree to work in the spirit of this document for the term of 30 days from the date of signature below.

Renewal of this contract should not be assumed without a new written extension or alteration of this document entered into during the last week of the terms of this agreement.

I willingly and with full knowledge offer my consent to submission to _____ under the terms stated above on this the _____ day of _____ in the year _____.

Signature of Submissive

I, with full knowledge of the responsible assumed, offer my acceptance of submission by _____ under the terms stated above on this the _____ day of _____ in the year _____.

Play Contract, Temporary slave Contract

This contract is entered into freely and without reservation in order to set the ground rules for a Master/Slave relationship.

_____ is heretofore referred to within this contract and within this relationship as Master.

_____ is heretofore referred to within this contract and within this relationship as Slave, or by a slave name given to her.

Further, the slave respectfully asks that her Master will accept the keeping of the slave's body for the fulfilment and enhancement of their sexual, spiritual, emotional, and intellectual needs. To achieve this, the Master may have unfettered use of the slave's body anytime, anyplace, in front of anyone; to keep or to give away, as he will determine.

During sessions, the slave refers to the Master as "Master." At no time, will the slave use a proper name, or any endearments not approved ahead of time. Flexibility may be allowed in this, but should not be expected.

The surrender as a slave is done with the knowledge that nothing asked of the slave that will demean them as a person, and will in no way diminish their own responsibilities toward making utmost use of their potential.

In recognition of family obligations, nothing will be required of them that will in anyway damage or harm their children, nor interfere with the performance of their duties as mother, father, wife and husband..

Because it is temporary agreement a safe word is allowed. When the safe word is used by the slave the Master will either give a break end the session. The safe word is: _____

This relationship is not infinite. This contract may be renewed by mutual agreement before expiration. This contract will be entered into on the date _____ and will last for a period of _____ days.

Sessions will occur _____ days per week, from _____ till _____. The session may run overtime occasionally, but this is not to be expected by the slave and is at the discretion of the Master. The Master will always be aware of the slave's outside life, and will do nothing to endanger relationships or home life of the slave at any time.

For initial purposes of this relationship, the slave states that he or he is interested in the following. Initial any items of interest.

- _____ Bondage.
- _____ Humiliation.
- _____ Spanking/Whipping.
- _____ Subservient Role.
- _____ Threshold Pain.
- _____ Terror.
- _____ Rape/Torture.
- _____ Nipple Torture.
- _____ Clitoral/Vaginal Torture – Cock/Testicle Torture.
- _____ Dildos/Sex Toys.
- _____ Golden Showers/Scat.
- _____ Public.
- _____ Outside Observers.

During the course of this relationship, there will be 4 basic ground rules. These may be modified at a future time by mutual consent; however, they are binding at the beginning and non-negotiable. They are:

- No Kissing.
- No Sexual Intercourse.
- No Oral Sex.
- No Exchange of Fluids of any sort.

During the course of any session, there may be masturbation of the slave, or the slave masturbating the Master in order to please. Precautions will be taken to ensure that no exchange of fluids occurs during these times. Condoms, rubber gloves, etc., will be provided by the slave for this purpose.

It will be the slave's duty to clean the dungeon after any and all sessions. This

includes the laundering of dungeon sheets, removal of disposables, etc. This will be done promptly and in good order.

Should either the Master or slave find that their aspirations are not being well served by this agreement, find this commitment too burdensome, or for any other reason wish to cancel, either may do so by verbal notification to the other, in keeping with the consensual nature of this agreement. They both understand that cancellation means a cessation of the control stated and implied within this agreement, not a termination of the relationship as friends and/or lovers. Upon cancellation, each of us agrees to offer to the other his or her reasons and to assess their new needs and situation openly and lovingly.

This agreement shall serve as the basis for an extension of our relationship, committed to in the spirit of loving and consensual dominance and submission with the intention of furthering self-awareness and exploration, promoting health and happiness, and improving both our lives.

I offer my consent to submission to Master _____ under the terms stated above on this _____ day of _____ in the year _____.

Signature: _____

I offer my acceptance of submission by _____ under the terms stated above on this the _____ day of _____ in the year _____.

Signature: _____

Additional Information:

Be completely honest. You MUST keep your Master informed!

Do you have any medical conditions that require monitoring and medication?

If yes, please list them and any procedures that your Master might need to be aware of. Also list any warning signs that will alert him to any problem.

This is a slave petition not a slave contract but might be useful for some.

Punishment

Slave Punishment and Discipline Training to Change Behaviour:

Punishment of a slave for bad behaviour:

Punishment of a slave is a penalty used in BDSM slave training by a Master showing displeasure with unacceptable behaviour. In the BDSM lifestyle, there is usually a distinction made between punishment and discipline.

- Normal slave training advocates the use of both in the training of a slave.

Undesired punishments in BDSM

In 2009, President Barack Obama issued an executive order banning waterboarding and other enhanced interrogation techniques -- the methods Donald Trump says he would reinstall if elected. Instead Obama favours methods that glean intelligence without sacrificing America's ideals, such as a rapport-building approach that is far more likely to elicit good and earlier intelligence than torture. Waterboarding cannot be allowed in BDSM as a way of punishment. If an accident occurs Masters will be responsible for whatever the slave contract stipulates.

Not only does Donald Trump support the return of waterboarding in the interview with Stephanopoulos, but he seems to suggest that he'd be in favour of a lot more harsh interrogation tactics than that. That's an echo of a sentiment Trump expressed during the conversation about waterboarding during Saturday's debate. "I would bring back waterboarding and I'd bring back a hell of a lot worse than waterboarding," Trump promised.





President Donald Trump is doing on waterboarding and torture what he has done on other issues like immigration in this election: stretching conservative views to the extreme -- and seeing if they break or simply keep stretching.

Discipline and Punishment of a slave during training:

Discipline training is used to teach proper behaviour and obedience. Discipline is described as instruction and exercise; training, whether physical, mental or moral. Generally the time spent training your slave to kneel, stand, speak and so on is defined as discipline slave training. It is also training to adjust attitude. One of the uses is to teach and practice proper behaviour.

Punishment is correcting a slave's bad behaviour. It's a penalty imposed on the slave for wrongdoing. It's used after the slave has displayed bad behaviour to:

1. Demonstrate to the slave that her Master is displeased.
2. Show that the behaviour was unacceptable and her actions have consequences.
3. Provide reinforcement for a change to proper behaviour.

Slave punishment focuses on bad behaviour, intentional or not: Because behavioural modification is significant; punishment can be administered to the slave even if the bad behaviour is unintentional. However, the method and severity of punishment depends on the bad behaviour and if it was intentional or unintentional.

Punishment of a slave aims to improve the slave's behaviour or remove completely bad behaviour. The slave may not like the consequences that her Master applies, but she accepts them because they apply to her and are for her betterment. Punishment is NOT role play. It is to correct a real problem using real punishment.

UNDERSTAND : A slave must agree to accept punishment during training and grant slave's trainer the authority to punish. It is not forced abuse. Slave gives informed consent to punishment for the purpose of helping to correct him/her/its behaviour. It will not work in the long-run if not agreed to by both parties. The objective of punishment is not to cause physical harm or be a way of taking out anger against the slave but to correct behaviour.

Punishment of a slave male or female for bad behaviour

Slave Punishment for bad behaviour does not always involve corporal punishment. Punishment is anything administered by the Master that is very uncomfortable to the slave for the purpose of changing behaviour. It could be having the slave stand in the closet, go to bed early, restriction of privileges, ignoring her, caging, bondage, refusing to allow her to serve you for a period of time or many other forms.

Example: (ping pong ball and egg timer) a ping pong ball can be used for both discipline and punishment, depending on how applied. A slave can be told to hold a ping pong ball to a wall with her nose for a period of time. She can be placed in various positions then the Master starts an egg timer and the slave must remain in that position until the egg timer alarms. She is then given a second position to hold, and the egg timer is reset. This can go as long as you wish; you can keep setting the timer and giving her new positions. Challenging positions can be used for punishment. Let your imagination be your guide. Many egg timers can be set for 30 minutes or more if you wish to make her hold a position that long.

Punishing a slave can be the taking away of privileges; loss of the use of a computer, car, or television.

Another slave punishment is to have slave repeatedly write out a sentence on paper. This is helpful if he is not with his slave and wants to see a positive action taken by her before he gets home. He can tell slave to write what "it" has done wrong or what it needs to do on paper several times and show him when he gets home. He can also send slave some place (another room) to write while he does something else.

If the slave is a heavy masochist, then something other than corporal punishment might be warranted. It goes without saying that punishment is not intended to be fun or provide pleasure. A slave should not be allowed to misbehave to fulfil the

masochist needs and never rewarded for bad behaviour. Don't let what you intend to be a punishment be a reinforcement for bad behaviour. Being placed behind the couch in the living room or den for an afternoon can teach the slave a valuable lesson. If slave makes a noise or disrupts you in any way, slave's time behind the couch can be extended. The use of physical bondage is not necessary, using mental bondage by instructing her to remain quite, still and out of site. In general, the more slave loves pain, the less it should be routinely applied as punishment and the more care it takes in administering pain as punishment.

The slave should have full knowledge of what behaviour is expected of her so she can properly serve. What is expected of her should be constant and clearly defined by the Master. This is why written rules, positions descriptions, and protocols are necessary. The importance of discipline training and communication cannot be understated in the overall training process.

As I have stated in other portions of this chapter, not all Masters believe in using written rules, guidelines, and protocols. That of course is their decision. It is my opinion that written rules helps provide a clear path for the slave and a stronger foundation for slave's change. I'll admit it takes more time and effort, but I believe the effort is worth it.

Slave Punishment is a type of coercive power

Coercive power is one of the five forms of interpersonal power a Master has over his slave (s).

Coercive power (authority) is imposing by the Master's will, rules, and expected behaviour upon his slave (s) by the use of punishment or simply the threat of its existence. Coercive power although important is not always the best and most effective form of power a Master has over his slave.

Extra “in between” about “Coercive Power”

Historical: What is coercive power ethically?

Power may comprise anything that establishes and maintains the control of man over man. Thus power covers all social relationships, which serve that end, from physical violence to the most subtle psychological ties by which one mind controls another. Power covers the domination of man by man, both when it is disciplined by moral ends and controlled by constitutional safeguards, as in Western democracies, and when it is that untamed and barbaric force which finds its laws in nothing but its own strength and its sole justification in its aggrandizement.

Power tends to be defined as force, regardless of whether the one wielding power is the initiator or the responder. No less an authority than John Locke, the 17th century enlightenment philosopher whose treatises on government provided

inspiration for the U.S. Constitution, defined coercive power as the only appropriate response to the illegitimate use of coercive power: "In all states and conditions, the true remedy of force without authority is to oppose force to it."

The equation of force with power is not limited to theorists. Kriesberg points out that parties in social conflict, "cognizant of inequalities in resources and what that means for domination and resistance...often think of one side imposing its will on another."

Even those wishing to resolve conflict are affected by this way of conceptualizing power. For example, Ury, Brett, and Goldberg define power as "the ability to coerce someone to do something he would not otherwise do." While they acknowledge that they have defined the concept "somewhat narrowly," such a narrow definition cannot help but affect the way in which we design resolution and peace building processes. At the same time, it is important to understand coercive power and to develop processes accordingly when it is operative, as it usually is in intractable conflict.

Robert L. Kahn provides an additional reason to be concerned about coercive power in intractable conflict:

To say that A has the power to change B's behaviour necessarily implies that A exerts some force in opposition to some or all of the previously existing forces [including B's own needs and values] on B. This is conflict....The exercise of [coercive] power, thus, necessarily creates conflict..."

Nor is the impact of power limited to the initiation of conflict. As Terrell A. Northrup points out, "[t]he distribution of power between or among parties has a significant impact on the course and conduct of a conflict....[When parties] differ greatly in relative power...settlements may be imposed by the high-power group."

Forms of Coercive Power

Coercion can take many forms. I may prevent you from doing something you wish to do, by withholding some resources or by physically constraining you. For example, the modern state imprisons those who do not act in accordance with its legal mandates. In other cases, I may push you into a behaviour in which you would otherwise not engage. For example, parents may use a variety of strategies for getting a resistant child to go to school, including physically taking the child to the school building. As another example, the majority of nations of the world joined in a boycott of Iraqi oil, in the hope of forcing the Iraqi government to honour the peace agreement that ended the 1991 Gulf War.

While not all of these forms are typically categorized as violent, coercion is usually associated with physical violence. As C. Wright Mills says, "All politics is a struggle for power; the ultimate kind of power is violence." Violence can

produce changes in the target. The slave who is whipped may return to work, at least make the attempt to show compliance while the overseer is watching, and try to avoid additional lashes. A prisoner who is tortured may divulge sought-after information in order to end the torture. The warring enemy may sign a truce, because it no longer has resources to continue the fighting.

Coercive power is most effective, however, when the threat of violence or other punishment is sufficient in itself to get the target to accede to the demand.

The Use of Threat

Louis Kriesberg offers a succinct definition that captures the essence of coercive power: "Coercion involves trying to make the other side yield by reason of fear or actual force." When he refers to fear, he is referring to threat; we feel threatened when we think that force will be applied if we do not accede to the other's demands.

The most pervasive form of coercive power is totalitarianism, a system maintained by threat and use of force, in which control is concentrated in the hands of a despotic individual or small group. Unfortunately, examples abound. Colonial incursions were totalitarian regimes, with the foreign ruler conquering through superior arms, often inadvertently aided by diseases carried by the troops. Modern examples of totalitarian regimes include Nazi Germany, Stalinist Russia, and Uganda under Idi Amin.

Threat of force can sometimes be as effective as force itself. "Jim Crow" institutions in the U.S., enforced through violence, law, habit, and casual acquiescence on the part of white Southerners, were effective for decades in maintaining white control over blacks. The effects of threats on the behavior of individuals in an oppressive social system are tellingly expressed by Richard Wright in *Black Boy*.

The things that influenced my conduct as a Negro did not have to happen to me directly; I needed but to hear of them to feel their full effects in the deepest layers of my consciousness. Indeed the white brutality that I had not seen was a more effective control of my behaviour than that which I knew.

Nor was this impact accidental. "Lynching was an instrument of social discipline intended to impress not only the immediate victim but all who saw or heard about the event."

In many cases, implicit or stated threat is sufficient to affect the behaviour of the target. At one extreme no physical force is used, or it is used selectively (e.g., lynching). The tools needed to implement the threat severely and systematically, must be available, however, or the threat will not be credible. Further, if the target does not comply, the demander must follow through on the threat or risk losing credibility when making future demands.

Threats thus affect target and demander alike. An effective threat generates fear in the target, and pushes the target toward behaviour in which she or he otherwise would not engage. For the threatener, the threat is a constraint on her or his own future action. The less the threatener wishes to engage in the threatened action or the more it would cost, the more likely the threatener is to be fearful of noncompliance. If on the other hand, the threatener is looking forward to implementing the consequences ("Go ahead, make my day!"), the threatener is constrained by having offered the opponent the opportunity to avoid the punishment.

For the nation-state, the military is the primary institution of coercive power and the threat thereof. The extent of its power is a function of four dimensions:

1. Numbers: of men, weapons, equipment, and resources;
2. Technology: the effectiveness and sophistication of weapons and equipment;
3. Organizational: the coherence, discipline, training, and morale of the troops and the effectiveness of command and control relationships; and
4. Societal: the ability and willingness of the society to apply military force effectively.

In 2001, the nations of the world spent \$839 billion (U.S. dollars) on military expenditures, representing 2.6 percent of the world's Gross Domestic Product and a full \$137 for every man, woman, and child on the planet.[12] This represents enormous numbers of armaments and personnel, which are unequally distributed among the world's nations.

Sometimes, one's superior military might is sufficient to encourage others to not incur one's wrath. Sometimes, no matter the extent of military strength, even threats and ultimatums are insufficient to bring about the desired change in behaviour. Witness the 2003 war against Iraq. All would agree that the United States and its allies held greater military power than Iraq. Nonetheless, Iraq did not capitulate to clearly stated demands, and President Bush directed a military attack.

A decision not to capitulate can be based on several factors:

The target may underestimate one or more dimensions of the demander's military might. In the case of Iraq in 2003, the greatest potential for underestimation lay in the societal dimension. The United States had not previously initiated a pre-emptive war, most of the world's nations were opposed to doing so, and strong arguments could be made that such an attack was a violation of international law. Hussein might have therefore guessed that while the U.S. might threaten attack, it would not follow through with the threat due to social pressure.

A threatened nation may lay greater emphasis on the strength of its own military powers, than the pundits in the demander's circle. Saddam Hussein seems to have believed that his troops' loyalty would make them much harder to defeat than the Bush administration believed.

A leader may be more concerned with his own reputation than the well-being of his nation. Saddam Hussein long seemed more concerned about his own position of power than the wellbeing of his people.

Aside from assessing the relative strength of the coercive force of the opponent and oneself, a state that threatens attack as a consequence of noncompliance is well advised to consider other factors.

How much destruction is the opponent willing to endure?

Will defeating the adversary bring about a peaceful or more stable situation, one that is more to the liking of the threatener?

Is the opponent rational?

In terms of the first question, Hussein knew that the new war would cause more destruction than the previous Gulf War, but there was no reason to presume he was unwilling to bear this (or at least have his nation bear it). As for the second, Bush and his advisors seemed to think that defeating Hussein and removing him from power would stabilize the region; it remains to be seen whether this is true. Judging from other cases, most recently Afghanistan, however, it is difficult for an external force to bring peace and stability to a conquered nation. This should not be surprising, given that peace and stability are a function of integrative (power of love, respect, and sense of community) and to some extent, exchange power (the power of negotiation and reciprocity). Coercive power may overwhelm competing coercive power; it cannot build integrative power, and it destroys or diverts the bases of exchange power.

From the above discussion, it should be apparent that threat systems depend on assumptions that rational calculations are valid. This is one of the many limits of coercive power.

Advantages of Coercive Force

Coercive force is particularly useful in situations of imminent danger. The parent watching a child run toward a busy intersection does not caress, cajole, or offer a reward. The most likely response is a physical one, born of the parent's physical advantage: to block the child from entering the intersection, or to physically remove the child from it. The parent is also likely to render some form of punishment, whether physical or verbal, such as withdrawal of a privilege. In any case, the parent does not negotiate with the child about the pluses and minuses of playing in traffic. He or she has made a decision and is

willing to enforce it. The police officer confronting a robbery in progress, or the head of state facing an imminent invasion, is in a similar, if larger and more complex, situation.

Coercion may also be useful when dispute involves something of great value to the threatener, both in the initial and ongoing manoeuvres. For example, European countries relied on extensive and often brutal coercive power to establish their rule over Africa and other regions, particularly Asia. After conquest, exchange and even integrative forms of power were utilized. But, as the colonies began to assert their demands for self-determination, the colonizers almost always resorted to coercive power whatever the cost, as the decades-long struggle for Indian independence showed.

An additional advantage of coercive power is its function in assuring internal cohesion. Convincing one's potential followers that they share a common enemy is perhaps the quickest route to uniting them behind a leader. If, however, the leader has no coercive power with which to threaten the enemy and protect his or her followers, the followers are likely to unite behind another leader. Therefore, it is clearly to the leader's advantage to have coercive capability. Morton Deutsch extended this notion even further by looking at specific advantages it provides for leaders, in dealing with their own followers. Of the former U.S.S.R., he wrote:

Ample evidence suggests that a hostile, competitive orientation to the outside world fosters internal cohesiveness and permits Soviet leaders to justify and exert repressive controls to inhibit internal dissidence and challenge to their leadership.

Limits of Coercive Power

Although coercive might is impressive, it is inherently useless in some situations. Karl Deutsch points to the "autonomous probability" of a behaviour that a threat is meant to inhibit. "Even the most intense and credible threats may not stop people from sneezing; nor might they stop social revolutions...Related factors are those of the need and the motivation for the behaviours that the threat is intended to prevent."

Deutsch's last point deserves further discussion. You may be unable to force me not to sneeze, because I have no control over my sneezing. You may not be able to stop me from defying your repressive power, because my need for self-determination is greater than my fear of you. In the first case, I simply cannot control that which you are demanding I control. In the second case, I choose not to.

From the point of view of human needs theory, even the long-term outcome of the second case may be preordained:

Authority maintained by coercion is ultimately untenable. If human needs theorists are correct, people have needs which must be satisfied and which cannot be suppressed. These needs include identity, both individual and collective; security, for themselves and their loved ones; and recognition, of themselves and their communities.

To be effective, coercive power rests on the target's acquiescence. If I am willing to die rather than capitulate, your most sophisticated weapons and techniques are meaningless. Jimmy Cliff captures the sentiment and puts it to a reggae beat: "I'd rather be a free man in my grave/Than living as a puppet or a slave."

I learned this lesson early through an Irish revolutionary song. The patriot hero is threatened:

"Turn informer or we'll kill you,
Kevin Barry answered no.
Another martyr for old Ireland
Another murder for the Crown
Whose brutal laws may kill the Irish
But cannot keep our spirits down."

Mistakenly, I heard the word "kill" as "crush" and sang it that way on first rendition. My parents quickly corrected me; I had missed the point.

Songs and other folkways spread the word, both of specific atrocities and of the need to band together and withstand the onslaught of the hated foe. Often, the population targeted by coercive power creates more internal integrative power in response than they had before. The British exhibited this lesson during the Second World War. Hitler hoped he could break the will of the British by attacking civilian targets; instead, he created an entire island of warriors.

Costs of the use of Coercive Power

The cost of coercive power, in the extreme, is succinctly stated by Boulding: "It is ironic that the more threat power [Boulding's term for coercive power] and the power of destruction are exercised, the less the chance that the exercisers will survive."

More broadly speaking, coercive power invariably involves a negative-sum game, that is, a situation in which either both parties lose or in which the winner's gain is less than the opponent's loss. At least two factors affect the final sum. First, there is the cost of the threat itself, which is that of making a threat credible. To use Dwight Eisenhower's oft-quoted statement, "Every gun that is made, every warship launched, every rocket fired signifies, in the final sense, a theft from those who hunger and are not fed, those who are cold and are not clothed." Boulding estimated that the cost of deterrence in the thirty years after

World War II amounted to the equivalent of two full years of the world's productive capacity. When we expend funds to purchase firepower that will bend another to our will, we may not be spending such funds on other necessary things. So, even when our opponent capitulates in the face of our greater power, we have still incurred a cost. Rational calculation would demand that we compare the value of what our opponent gives us with what it has cost us to get it.

Second, when coercive power is used, our cost includes both the cost of creating and maintaining the threat, and the cost of implementing it. Some of our soldiers will be killed or injured; some of our equipment will be damaged. Our bombs and bullets will damage or destroy their targets, be those animate or inanimate. After the campaign is over, there will be a cost attached to rebuilding. In earlier times, this was not the concern of the winners; they could leave, taking battlefield loot with them, or stay, continuing to demand tribute from the captured land. In any case, the spoils belonged to the victor. In an interdependent world, winners tend to be less able to leave the mess for the vanquished to clean up.

Coercive Tactics used by Donald Trump starting early

Well before Taylor's work, Alfred Biderman's "Chart of Coercion," explained brainwashing of American prisoners during the Korean War and identified specific coercive tactics that disempower the targeted person. These tactics are common to controlling partners, and looking at Trump's behaviour, were clearly on display during his campaign. The following three coercive tactics were particularly evident:

- **Degradation and Humiliation:** From the outset of the primary, one by one, Trump knocked off his opponents not by presenting a better outlook for Americans, but by degrading and discounting the other men and woman he ran against. The ridicule of personal traits, particularly vulnerabilities, is used to put one down and keep one down at a psychological disadvantage. This tactic was repeatedly demonstrated in Trump's unrelenting use of name calling that can be all the more humiliating and shameful in a public forum. When someone disagreed with one of Trump's remarks or pointed out something negative about him, Trump claimed to be a "counter puncher." He defensively stated "I never start it" but came back every single time with more of the same degradation of character.
- **Monopolization of Perception:** This is a powerful manipulative tactic similar to gas lighting that was frequently used by Trump and just might be the most misleading of all of his abusive strategies. He conveyed his messages with strong conviction and self-righteousness all while

distorting facts, offering partial truths, rewriting history, or outright lying. With all the fact checking that went on during this campaign, Trump won himself the PolitiFact's 2015 Lie of the Year. Of Trump's statements, only 4% were considered completely true and 70% of his comments determined to be mostly false (19%); completely false (34%); or outrageously false (17%).

When Donald Trump was held accountable for his untrue statements whether by individuals or the media, like most controlling partners, he believed he was being treated unfairly and could only see himself as a victim.

- **Demonstrating Omnipotence or Superiority:** Often I hear women with controlling partners describe this tactic in this way, "He believes he can do what he wants and doesn't need to take others into consideration ever." Or more simply, "He's not accountable." The coercive tactic of demonstrating omnipotence or superiority is based on the belief that abusers see themselves as having all the power, because of who they are, or due to their male gender. They are entitled so it's futile to resist. Trump has spent most of his adult life branding the Trump name whether it's products, buildings, or experiences (at casinos, golf courses, or expensive hotels)—to entice others to see him as superior.

One Lesson to Learn About Coercion

Donald Trump's campaign behaviour powerfully coerced and persuaded many Americans to believe his rhetoric even though his data points were mostly false. This same coercive persuasion can cause serious destruction whether it's in a home hurting a family, or in the political arena dividing a nation. The more we can recognize being coerced in our own experiences, the more we can avoid being psychologically manipulated. Going forward, when we see it or experience it, let's call it what it is, and say to one another: "Hey, you're Trumping me!"

Donald Trump claims torture 'works' – but what does the science say?

The US president Donald Trump has on several occasions insisted that torture is a good idea, and that procedures such as water-boarding are not 'tough enough' when dealing with terrorist groups like Islamic State.

If we need to get information out of someone who is plotting to kill lots of innocent people, is it a necessary evil?

Torture can be defined in many ways, but it is always intentional and concerns inflicting psychological and/or physical pain to gain information, a confession or simply to punish.

There must exist an asymmetrical relationship of power – a dependence and vulnerability where victims realise that they are at the mercy of their tormentors.

Torture has a long history, and despite being prohibited worldwide (in 1948 the General Assembly of the United Nations inserted the prohibition against torture in the landmark Universal Declaration of Human Rights), the use of torture appears to be increasing worldwide.

The reason for this is unclear, but the current threat from international terrorism is severe or high in many countries. So, when dealing with those who threaten our security and who appear committed to withholding information, the pressure to get results is significant. The most commonly cited reason for justifying torture is the hypothetical 'ticking time bomb' scenario. Here, a terrorist knows where a bomb is concealed, and when it will go off. If the bomb goes off, then thousands of people will be killed and injured. So torture in such a circumstance is argued as appropriate because the ends justify the means. On the face of it this is a compelling argument.

We have to ask ourselves a series of questions.

For starters, if our terrorist does know the information we are seeking (the individual may not), will torturing that person really make him or her talk?

The evidence that torture works appears to be anecdotal outside the BDSM. But the effects of pain, stress, and coercive behaviour on our ability to think and make decisions are well known.

In fact, the published science is very clear – extreme stress and pain (physical and psychological) can bring about false memories, reduce our ability to remember information and seriously affect our decision-making and memory performance in general. Recent research has found stressful interrogations and isolation brought about false memories in upwards of 80 per cent of trained military personnel. In fact, criminal justice research on false confessions provides irrefutable evidence that even less coercive techniques than torture have brought about verifiable false confessions – and continue to do so.

I am interested in the many researchers who develop non-coercive, science-based intelligence interviewing methods. But what are they and how do you go about it? A starting point is that we always have to accept that, even if a person knows the information we are seeking, we may never be able to 'make' him or her reveal it. Even if we torture, some information may be offered, but it might be false, simply to stop the suffering.

We do know that aggressive behaviour does not help, but effective rapport building, and the way in which questions are presented and framed, can bring about cooperation and persuasion. A non-judgmental mind-set on the part of the interrogator, and the use of psychologically-based methods such as framing

questions to manage the mental distress that typically comes about when we try and change a person's attitude also helps bring about cooperation.

Other effective techniques are managing the context and displaying empathetic behaviour associated with understanding the information holder's perspective.

Framing involves presenting questions differently in an attempt to get a desired answer. For example, I can ask 'was anyone else was there with you?', or I could say, 'who else was there with you?'. An even better option would be 'I appreciate this is very difficult for you, but I need to know who was there with you.'

Others who have fully explained what has happened, and who was there, have agreed with me that this was the right thing to do. Indeed, all things considered, the available science simply does not support the argument that torture is effective. What's more, new research shows it isn't just a case of avoiding being nasty – actually being fair and nice may be a far superior way of getting information out of people. Changing hearts and minds is challenging. But, if we start by considering interrogations more like a game of chess against a very able opponent, rather than a fight, governments and policymakers might begin to understand the importance of brains over brawn.

Corporal Punishment in BDSM submission or slave Training:

Corporal punishment is defined in this section as a deliberate inflection of pain used in the correction of an adult slave's misbehaviour. The slave agrees as part of the correction process and healing processes that she will accept her punishment.

I divide corporal punishment into two categories; immediate and formal.

Immediate punishment is usually less intense and of a much shorter duration than formal punishment. Its purpose is to immediately correct the slave for an infraction that is caused by a lack of attention to detail during training or to reinforce changes in automatic responses (habits), failure to maintain eyes down as stated in the rules.

I have often heard slaves or submissives say that the worst punishment they could receive is the knowledge that their Master is displeased with their actions, and this is worse than any corporal punishment that he could administer to slave.

I fully believe that a good slave or submissive will feel sorrowful for displeasing the Master, and this will provide motivation to correct behaviour, but I don't believe that this sorrow is always enough to foster future correct behaviour. This is especially true when training slave to change normal daily behaviour (habits and routines). Just telling slave that "it" has made a mistake is not enough to insure change when the focus is on changing habits and routines. Punishment provides motivation to change.

Immediate slave punishment is useful where a change in habits and routine behaviour is required. Two examples are when a slave does not say “Sir”, each time slave is addressing her Master or maintaining “eyes down” in Master’s presence. These are habits you want her to adopt and immediate punishment is effective when slave slips during training. A behaviourist calls this stimuli-response type training instead of making an attempt to changing cognitive thinking.

Now, this is easier said than done. Some actions that the Master wants may require discipline training and time to correct. Most habits and routines require not only knowledge, but lots of practice before successfully changed.

If you are to live in a 24/7; Master/slave relationship; many new behaviours have to be ingrained into the slave. They have to become part of slave’s regular daily routine. This is achieved by providing slave with the knowledge of what you expect, setting goals, applying discipline and punishment, providing positive reinforcement for correct behaviour and encouragement. Punishment is only one tool used in the BDSM lifestyle for slave training.

Formal Punishment of a slave:

A slave on its knees awaiting a whipping - punishment

Formal slave punishment is used there is a far more serious violations of the rules. It’s not a result of a change in a habit but a conscious misbehaviour or a misbehaviour that a reasonable slave would be expected to know.

Examples are the intentional failure to disclose important information to slave’s Master or failure to do a particular assignment in the allotted time (after receiving instructions). These are attitude problems that cause bad behaviours. This is also an example where a slave’s sorrow for displeasing the Master may not be enough to correct behaviour. Slave was aware of Master’s instructions and still failed to obey. Slave had full knowledge ahead of time that “its” Master would be displeased, and punishment was likely.

Very often, stating that slave punishment is a logical consequence of bad behaviour is an over simplification of the problem. Yes, what the Master sees is bad behaviour, but more than likely the bad behaviour is a result of incorrect (faulty) thinking, failure to pay attention to detail or other mental lapses. We think, then we feel, then we act. In other words, it’s her thinking (attitude) that caused bad behaviour. Therefore, only applying corporal punishment is not always the best action that a Master can take to correct the problem.

Examining and confronting the faulty thinking, before punishment, is an important part of the overall correction of behaviour. If faulty thinking is addressed and corrected, behaviour will automatically be changed.

Steps in Formal Punishment of a slave:

In most cases, formal corporal slave punishment should have several steps.

Step 1: After discovering the behaviour that needs correcting, it's often advisable to discuss with the slave what caused the bad behaviour. What was the slave thinking? Why did "it" act that way? Why did she make that choice? How is the choice slave made helpful in "its" slave training? Is slave serious about its training?

The lecture/ discussion/scolding is an important phase of punishment. Make your point. Get admissions of guilt.

Bad behaviour - scolding a slave

Showing an attitude during scolding or lecture: The image above is an example when additional actions may be needed just because of slave's attitude before punishment. Don't allow the slave to take this rebellious stance or a stance of ignoring you when you are scolding or lecturing her before punishment. Watch slave's body actions. Demand attention and submission. The slave is showing rebellion not acceptance of the bad behaviour. Scolding him or her has a purpose and you decide the purpose, not the slave. I would approach this behaviour directly and challenge it. If slave is punished while displaying this attitude it would more than likely be ineffective because slave has not accepted "it" was wrong or your authority to make the correction. Deal with it.

In my opinion, punishment for this behaviour could be added to increase slave's overall punishment or you could do a separate punishment before getting to the purpose of the scolding. Attitude adjustment and proper behaviour are both part of correction. What are you accomplishing if you let slave resist you in this way. It is still resistance and intended for you to see it as resistance.

In the lecture or scolding, the Master controls the conversation. You direct it to slave's behaviour and what was wrong and why she is being punished. You make "it" answer questions. Make slave think about why you are upset. Why slave displeased you. If necessary take slave back to the time and place and have him/her tell you their thinking. Don't spend days on this but cover it well then move on to the next step.

You should also make your displeasure with slave's behaviour and thinking known to him/her. Take time to insure slave knows the depth of your displeasure.

Step 2: Then, the slave should be sent off, by itself, to think about its wrong doing and the punishment that will surely come soon. Give slave time to reflect on the lecture and behaviour along with the punishment that is to follow.

Step 3: Slave, then, should be called for and told to present itself in a punishment position. A short lecture (much shorter than the first one) should be given before punishment. Here, you can again tell slave of your displeasure and what is expected of him/her in the future.

Step 4: Then comes the actual punishment. The slave should not be allowed to reach a frame of mind that would allow to lessen the effect of the punishment (subspace or mental pain blocking techniques). Slave should be required to say “Thank you, Sir” after each stroke, and keep count of each stroke. If slave shows signs of going into subspace or blocking the pain, force slave out of that mental state, before continuing. Using a different instrument to punish with than you would use for pleasure is advisable.

Step 5: Immediately after the punishment, the slave should be sent off, (to a corner) by itself, for a period of time to reflect on her punishment. After-care is not give right after punishment. You can hold slave and encourage “it” later. Right after punishment let slave feel it emotionally as punishment.

After completion of all five steps, you should reassure the slave that the payment for the wrong doing is over, but you expect correct behaviour in the future. Do not keep harping on the bad behaviour after punishing. Completion of the five steps should be an ending point for her punishment.

Helpful hints in slave punishment

Learned behaviours tend to become habits and, therefore, are regularly repeated when the opportunity arises. Because of this, it is particularly important that punishment be applied immediately after the first behavioural deviation occurs, or as soon as possible, rather than after numerous deviations have established undesirable behavioural patterns. The longer unacceptable behaviour is allowed to continue, the harder it is to change that behaviour.

Some consider altering behaviour as having six steps that include:

1. Describing the undesired behaviour to the slave.
2. Indicating to the slave why the behaviour is undesirable.
3. Determining antecedents and reinforcements for the undesirable behaviour.
4. Eliminating the cause of the undesirable behaviour.
5. Getting the slave to make a commitment to change the behaviour.
6. Providing positive reinforcement when the desired behaviour occurs and withholding it or providing punishment when it does not occur.

Choosing the best reinforcement (positive or negative) for a slave is not always an easy task. To make it easier, here are some guidelines that are often used in business that can be applied to slave training.

1. You should make it Personal:

The reinforcement must reflect your personal style and must be given in a personal way. Not only, be personal but make it personal to your slave.

2. It must be Sincere:

It's important that you mean what you say and are not joking or being dishonest.

3. Be Specific:

The slave must know exactly why he/she received a particular reinforcement. Slave has to know why "it" is being praised (or punished). Because behaviour is clearly a complex and ongoing stream, the contingency between a behaviour and the consequence may not be clear. Pinpoint the behaviour that you require.

4. Immediate:

Reinforce your slave while "it" is doing what you want. The longer the time between the completion of bad behaviour and the delivery of a reinforcing consequence, the less effective the reinforcement will be.

5. Frequently:

Use the 4:1 general rule or at least keep it in mind. This means that every time you apply a negative consequence, you should find at least four opportunities to reinforce desired behaviour. By just observing people, you can learn a lot about which reinforcement is most suitable.

Punishment is about caring that your slave behaves in a way that best serves, obeys and pleases you. It is about allowing "it" to develop into the slave he/she has chosen to be; by being pleasing to the Master. If the punishment you use is not accomplishing this then it is pointless and should be changed to something else.

Let the punishment get your displeasure out of your system also, don't relive it over and over. You will cause more harm than good. Punishment is a cleansing process. A new start after the correction.

Voice training

Voice training and speech training - voice training - gaged slave boy or girl, B.D.S.M. slave training

The goal of slave voice training is to alter the slave's speak into a pattern and inflection that the Master finds desirable and is befitting its position as his slave.

Slave learns how, when and where to speak and when to remain silent. It is desirable for two primary reasons. The first is to make slave easier to manage, and the second is to demonstrate to “it” that even the speech is controlled by the Master. There is a particular beauty in the speech pattern and voice inflections of a well-trained slave.

The Master has the duty to establish rules that make the slave a more effective servant and to make slave easy to manage. Slave is his property, and as such needs managed correctly. Voice training is one tool used for efficient management of his property. It provides an effective groundwork for higher level training. The Master controls communication which makes training easier for both the Master and slave.

This does not mean that a slave can’t express concerns or ask questions, communication between the two is necessary. It just means the Master has control of when and how the communication is done.

Voice training will insure that the Master has control of all conversation and not the slave, gives “it” a clear method and means to communicate to the Master, improves the sound of her speaking voice and gives slave another way of expressing her submission.

Forcing a slave to adhere to a submissive speech pattern helps to focus his/her whole being on her slavery. It’s not just a behavioural change, but also a change of thought process. In psychology it is often said the behaviour changes attitude and attitude changes behaviour. Therefore acting “as if” you are a slave held mould your attitude into being a slave. You feel your slavery by acting “as if” you are one thus shaping you into a slave.

Slave training is geared to moulding and shaping a slave to serve her Master. It is one of the many ways a slave used to create within her the self-image of being her Master’s property. A Master takes command of how, where, and when a slave is allowed to use her voice.

Levels of Speech Patterns a slave will learn in voice training:

Generally, the slave will have to learn two or more different levels of speech patterns. Usually in the highest level, the slave remains silent until spoken to and if not spoken to, must ask for permission to speak. Slave’s speech at the highest level is directly under the control of the Master.

Usually there is at least one lower level of speech. At a lower level, the slave usually has permission to speak, but still must use a protocol that will usually involve calling him “Master” or “Sir”.

Usually in training, the slave’s voice is first restricted, then granted back on a limited basis and taught the details of the different levels of speech. Removing

speech first, causes slave to focus on the relearning process more. Slave has to learn the new patterns of speech in order to communicate.

Infractions are often punished immediately, but punishment alone is not a good method of training. Encouragement and praise are often more effective than punishment. The speech patterns are not normal, but a slave usually adapts fairly fast to the different levels of speech.

Examples of two different levels of COMMUNICATION in voice training:

Examples of Required communication in a Higher MODE such as the slave mode: Speech will change depending on the MODE a Master has placed his slave in.

1. “Master” is the Master’s role, title, and name. A slave will always refer to him only as “Master”, “The Master” , “my Master”, “Sir”, or “my Owner” depending on how it is being used in a sentence and to whom the slave is speaking.
2. A slave’s reference to herself is always “Your slave” or “Your property” or “he/she/it” as a secondary reference when speaking to her Master. When speaking with others, a slave refers to herself as “this slave” and uses “he/she” as a secondary reference. A slave will never use the words “me”, “my” or “I”. The only exceptions are that a slave can say “my Master”, “my slave sister”, or “my slavery”
3. A slave says “Sir, Yes Sir, and Thank You Sir!” every time the slave:
 - Is given any order.
 - Is told any piece of information, even if it doesn’t affect her.
 - Has speech or behaviour corrected or explained.

The slave says “Sir, No Sir, Thank You Sir!” when response is negative.

The slave may occasionally strengthen the response by responding, “Sir, Yes Sir, Thank You Master Sir!” Another alternative when answering a question for information only is “Yes Master, Thank You Sir!” These variations are intended to only be used appropriately and cannot become a substitute for the normal response of “Sir, Yes Sir, and Thank Your Sir!”

- The slave can answer any yes or no question asked of him/her by stating “yes/no Sir” and will respond to assuming a position with only “yes, Sir” (example: the command – kneels – will be answered –“yes Sir”)
- A slave never speaks unless spoken to. When the slave feels a need for the Master’s attention, the slave comes into the Master’s consciousness by:

1. PRESENTING him/herself

2. Immediately asking only one time “Master Sir?”

The slave expresses his/her request for the Master’s attention regardless of what the Master is doing at the time. The request is presented in such a way as to NOT disturb what the Master is doing at the time, but sufficient to make the Master aware of the request.

3. Awaits the Master’s acknowledgment.

4. If asking a “yes” or “no” question says “Sir, do You wish Your slave to..., Sir” (whatever yes/no question the slave has), beginning with “Sir” and ending with “Sir”.

5. If asking to go to the bathroom, asks “Sir, do You wish Your slave to go to the bathroom, Sir?”

6. The slave responds “Sir, Yes Sir, Thank You Sir!” no matter what the Master’s response to any question.

7. If the question implies an action, the slave, after the normal “Sir, Yes Sir, Thank You Sir!” Slave will do the action and present to her Master for further instruction unless she is told to continue.

8. If the question doesn’t imply the slave’s action, the slave must additionally ask “Sir, do You wish Your slave to continue Sir?” Again, the slave will respond “Sir, Yes Sir, Thank You Sir!” no matter what answer is given.

9. If the slave feels the need to ask a question that is longer than a yes/no question, the slave asks:

- “Sir, do You wish Your slave to ask a question Sir?”
- Awaits the Master’s response.
- Says “Sir, Yes Sir, and Thank You Sir!”
- Asks his/her question if the Master’s response was affirmative.
- If the slave feels the need to make a comment, he/she asks:
 1. “Sir, do You wish Your slave to make a comment Sir?”
 2. Awaits the Master’s response.
 3. Responds “Sir, Yes Sir, and Thank You Sir!”
 4. Makes the comment, if question answered in affirmative.

10. When the slave is already engaged in conversation with the Master, the slave doesn’t have to enter the Master’s consciousness by saying “Master Sir?”

11. When the Master has asked his slave a question, the slave doesn't need to ask the Master's intention regarding making a comment,
12. A slave refers to other slaves as "slave", as "slave (first name)", "slave sister", or other identifiers or name defined by her Master.
13. "Sir, beg Your pardon Sir" is the only way a slave expresses "its" accidental activities. A slave never says "sorry", or "excuse me." It would be appropriate for a slave to use "Beg Your Pardon Sir" in a crowd when she has bumped into another.
14. "Sir, beg Your pardon Sir" is also the appropriate response when a slave didn't hear or clearly understand an order. A slave says "Sir, Yes Sir, Thank You Sir!" only when he/she fully understands the explanation or order and when she feels the appreciation for having it given to him/her.
15. A slave enters into a conversation in the Master's presence by asking "Master Sir?" "Sir, do You wish Your slave to make a comment Sir?" This allows the slave into the conversation. The Master might also directly invite the slave into the conversation with a sign, a word, a look, or a nod which indicates the Master's order to speak. The slave, as always, responds "Sir, Yes Sir, Thank You Sir!"
16. When speaking with the Master, every sentence is begun and ended with the word "Sir", and EVERY pause filled with "Sir" whether for a breath, a new thought, or any other purpose. When there is more than one thought to express, the slave can use a single "Sir" between sentences so that two "Sir's" aren't expressed together. Thoughts are expressed clearly, succinctly, and without run-on. Each thought is ended, rather than held with "you know", "uh" or any other holder of speech. No holder of speech is ever used except for "Sir."
17. Slaves are free to speak between themselves, even in the presence of their Master, so long as it is not distracting, does not compete with what the Master wants to express, can be immediately and easily interrupted by the Master interjecting and doesn't interfere with the position the slave is currently holding.
18. A slave can always ask for clarification and understanding. Slave can ask if the Master is ready to receive her comments, but a slave does not ever argue!
19. In writing, any reference to a slave is always in the small case, even at the beginning of a sentence. References to persons of respect are always capitalized. The use of "I", "me", and "my" applies to writing, the same as in speech.

20. Every question a slave asks regarding the Master's intention becomes an order once the Master answers and should be followed with "Sir, Yes Sir, thank You Sir."

21. A slave PRESENTS itself to say with its presence that he/she has completed all orders, has no need for the Master's attention, and is ready for the next order. When all current orders are complete, the slave comes within the Master's line of sight, and presents itself. If the Master is sitting or lying down, the slave presents itself in the standard way, fully PRESENTED, on the knees. When the Master is standing, the slave has the option to PRESENT itself STANDING, but can always fully PRESENT itself whenever that is what feels natural. At this point, a slave may be sent to "her place" to remain until needed. The slave will quietly remain in its place until given an order. If the slave wishes to speak while in "its place" he/she must say "Master" clearly to be heard and await his reply.

22. When a slave feels the need for food or drink, the slave always asks the Master his need first, then adds, "and Your slave?" A sample behaviour would include:

- Presenting appropriately, either full or standing.
- Asking "Master Sir?"
- Awaiting acknowledgment.
- Asking "Sir, do You wish Your slave to get You some wine Sir?"
- Responding "Sir, Yes Sir, and Thank You Sir!"
- Then adding "and Your slave Sir?"
- Again responding "Sir, Yes Sir, and Thank You Sir!"

Lower mode or level examples of communication:

Service Mode – behaviour:

1. Addressing the Master:

The slave will address the Master as "Master" or "Sir" in this mode.

The slave will use!

"Yes/No, Sir" when responding to a question.

And "Yes, Sir", when told an order. NOTE: This is different than the "slave mode" where you would say "Sir, Yes, Sir, Thank you, Sir" when responding to an order.

Examples of conversation with the Master in this mode:

“Sir, Your slave is going to the store, do you wish anything? Slaves hopes to return in about 20 minutes, Sir”.

If part of a conversation “Do you wish to have a glass of wine, Sir?”

And “may your slave have a glass of wine, Sir”

If her Master is not engaging the slave in conversation the slave will say “Sir” before making a statement to get his attention. – “Sir, Do you want a glass of wine, Sir.” – If in conversation with his/her Master the first “Sir” is not necessary.

“Dinner is served, Sir”

It is never wrong to use “Sir” before and after making a statement to the Master.

2. Referring to her:

The slave will refer to him or herself as “this slave” or “your property” at all times in this mode. The slave can also refer to herself as “her” Example: “Sir, this slave is doing well on her driving below the speed limit as her Master ordered. Your property does not need punished for speeding, Sir.” The use of “I” or “mine” or “my” is not permitted.

Management

Managing a slave | how to training a control a slave

Slave management and control! Slave management and control, a step beyond slave training. Master development.

Formal Evaluation of a slave’s performance:

Formal evaluations are useful to establish a way of evaluating a slave’s progress and performance. By doing so, you are establishing standards and goals to guide and improve your slave’s performance.

The objectives of the slave performance evaluations are to:

1. Assess actual performance against the duties, responsibilities, and standards you set, including the achievement of goals.
2. Recognize the slave’s special talents, capabilities, and achievements.
3. Promote the effectiveness of all slaves through articulation of the types of contributions they might make to the social unit (Master and his slaves) that will lead to greater service, obedience, unit growth and cohesion.
4. Encourage communication between the Master and slave and assist in the slave’s growth.

5. Provide a written record of the slave's performance to support future training decisions (e.g., performance increases and adjusting assignments, or disciplinary action), a formal review of the slave's performance should be completed on a quarterly or semi-annual basis.

This evaluation can be based upon (1) priorities and (2) service standards that you as Master have developed.

A discussion of both follows:

1. Priorities: (goals and objectives)

Guidance for developing priority standards. This element is intended to measure each slave's success in meeting pre-determined and pre-defined goals and objectives. These specific standards developed under this element should be results driven (what will be accomplished) and should reflect the slave's accountability for achieving measurable results. To the maximum extent possible, those results should be linked to your slave's contract, rules of submission, goals, protocols and other guidelines. The priorities portion of the evaluation focuses more on where you are going as opposed to where you are at the present time.

Some areas to consider in the evaluation of priorities are:

2. **Knowledge of goals, objectives and rules** – possesses the knowledge necessary to accomplish all goal requirements. Understands the facts and information related to the completion of assignments.
3. **Accomplishment of objectives** – contributes to achieving Master's goals, meets deadlines, adapts to changes, and uses resources efficiently. Uses good judgment when establishing priorities.
4. **Initiative and creativity** – self-motivated, develops new methods and procedures.
5. **Interpersonal relationships** – motivates and develops others, builds teamwork, communicates with other slaves, subordinates and others. Cooperates with others and projects a good image of slavery and her Master.
6. **Dependability and Reliability** – Follows through to meet schedules, makes sound decisions and positive contributions. Trustworthiness.
7. **Contribution** – Contributions made on the part of the slave to her slavery, the lifestyle, and the community.

3. Service:

This element is intended to address how the slave performs his/her responsibilities related to providing service to his/her Master or to any person he instructs to service. Performance standards for this element could, for example, address cooperation with other slaves and others, communication, adaptability/flexibility, initiative, and working around barriers. When developing service standards, a Master should be aware of what service means.

Service has a two part meaning; behaviour and state of mind. Both are defined as follows:

Behaviour:

1. Completing assigned work or duties for her Master (following orders)
2. Following established rules and protocols
3. Being an assistant to, helping or benefit to the Master (Acting on behalf of or in conjunction with the Master, which involves his/her using own judgment and intelligence for the pleasure and betterment of her Master)

State of Mind:

1. Being ready to help and be useful to the Master (being flexible and available). This is the willingness to accept spontaneous orders.
2. The active devotion to her Master (two parts)
 - Worshiping his/her Master Service to the Master by the worship of him is a way to show devotion and slavery. By worshiping the Master he/she expresses submission, devotion and the desire for his dominance.
 - Commitment to the slavery (two parts)
 1. A willingness to give time, energy and effort to pleasing the Master and learning the skills necessary for slavery.
 2. A loyalty to the Master and honour of his dominance over slave.

The following is a guide which can be used in evaluating a slave's overall service performance:

1. **Knowledge of Duties:** How well does the slave know 'its' duties and responsibilities? In order to successfully complete the duties and responsibilities of this position, what level of technical knowledge does the slave demonstrate?

2. **Quantity of Service:** Is the slave's performance of duties adequate? How does his/her performance compare with your standards and with others?
3. **Quality of Service:** Does the slave make frequent mistakes? Does her performance require constant supervision in order to ensure accuracy? Does he/she take pride in his/her service and strive for excellence?
4. **Initiative:** Does she volunteer for new assignments and responsibilities? Does the he/she require a great deal of supervisory guidance regarding initiative?
5. **Dependability/Responsibility:** Does the slave consistently fulfil responsibilities? How much follow-up is required? How reliable is the slave?
6. **Quality of Interpersonal Relationships:** Does the slave create resentment in fellow slaves? How tactful is the slave when communicating with other slaves? Does she promote teamwork? Is the slave cooperative with fellow slaves?
7. **Consistency:** How consistent is your slave in the performance of 'its' duties?
8. **Punctuality:** Is the slave consistently prompt? Is there an impact on her service to her Master
9. **Supervisory and Training Ability:** Does the slave exert a positive influence on others? If granted supervision or training authority over other slaves, does he/she demonstrate fair and equal treatment of subordinates or trainees? Does the slave demonstrate the ability to make sound feasible training decisions? Does the slave attempt to resolve problems at the local level without involving you? In the same light, does your slave accept training or supervision from others you have assigned that authority to?

In addition, the following list can also be used as a guide for establishing evaluation criteria for different areas: Applies knowledge and skills. Understands and applies rules. Understands goals. Follows instructions. Completes task on time. Pays attention to accuracy and detail. Accepts guidance Works well with others. Personal appearance. Ability to perform tasks independent of supervision. Assumes responsibility for actions. Takes effective action without being told. Communicates information to Master Understands and adheres to Master's rules and protocols. Willingness to learn new skill

Establishing slave modes (levels) is a key to effective management of slaves:

Three levels or modes for a slave are used. They are:

- "Slave mode."

- “Service mode.”
- “At ease mode.”

The slave mode having the highest protocol level and the “at ease” mode having the lowest protocol level with the service mode being in the middle. A slave is placed in a mode by voice command. Once a voice command is given to the slave informing his/her which mode which is required at that time, slave’s behaviour changes to match the rules and protocols slave has learned for that mode.

Modes are a very effective tool in slave management. It allows you to teach an appropriate behaviour that you require at different times and places and with a simple voice command change your slave’s behaviour to match your desires. It allows you to determine the amount of control you wish at any moment and direct your slave in a single command. It takes time to teach the higher modes to the slave, but the time spent in training pays off. In each mode the slave’s behaviour that includes speech, PRESENTING to his/her Master, dress, and eating habits are different. For example, if you wish to spend a day of discipline training, you can order him/her into the slave mode and the mode itself provides a high level of training.

In the slave mode he/she is not allowed to speak without permission and he/she is required to have your permission to do almost everything. This alone provides focus on slavery and structure to training. If a slave is placed in the slave mode, slave knows from prior training that he/she can’t use the following items unless ordered to: (1) Food/drink (water is an exception) (2) Electronics, including telephone, — exceptions: alarm clock, cooking equipment (3) Furniture both public and private without permission. (4) Clothing (generally a slave presents herself in the “slave mode” without clothing).

Slave also knows that “it” is to PRESENT itself to the Master each time slave enters the room he is in or before leaving the room he is in. In fact, most of slave’s movements, including going to the bathroom require prior permission. Her speech pattern is very formal. In the slave mode he/she is required to use “Sir, Yes Sir, Thank you, Sir” when responding to an order given to his/her as opposed to just “Yes, Sir” in the service mode. The following of the speech pattern requires more focus on her part.

A less formal mode, but still an effective mode for a slave to serve the Master in is the service mode. It still requires a slave to PRESENT to the Master but is less restrictive in speech and behaviour. Teaching different modes can be a very useful tool for Masters. It requires more of your time early in training and also requires the Master to develop his MODES, but will pay off in the long run.

It is recommended that the modes be put in writing so your slave can study and learn them. The object is to provide a clear path for your slave to follow and studying written protocols and rules is helpful in that process. If you have never trained a slave in the use of Modes before it will help you to have them in writing.

Good leaders sometimes make people unhappy. But in the long-run, a well-trained slave will be happy through obedience and complete submission.



© February 2017 – Skull Press EBook Publications, Ghent, Belgium

(Non-commercial/ Free download on Internet)

Owner: Philippe De Coster (Copyright)